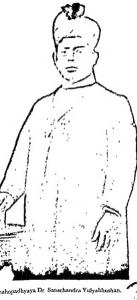


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A HISTORY OF INDIAN LOGIC

Ancient, Mediaeval and Modern Schools

Mahāmahopādhyāya
SATIS CHANDRA VIDYABHUSANA

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TO THE HON'BLE SIR ABUTOSH MOOKHERJEE, KT.,

C.S.L., M.A., D.L., D.So., Ph.D., F.R.A.S., F.R.S.E., Sormends, Seather-Verknepuls, Sambuddhogome-Chabrawers, Offs. Ohiol Justice, High Court of Judicature, Fort William, Calcula, THE FOREMOST EDUCATIONIST OF HIS COUNTRY.

WHO HAS, FOR A NUMBER OF YEARS, SUCCESSFULLY GUIDED THE POLICY OF HIGHER EDUCATION IN BENGAL, THIS BOOK IS DEDICATED

> AS A TOKEN OF PROFOUND ESTEEM BY

> > HIS HUMBLE ADMIRER,

THE AUTHOR



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प्रदीषः सर्वेदियागामुगायः सर्वेद्यामगाम् । सामयः सर्वेद्यमगायां सन्दरान्दीचित्रीमता ॥

(Kautilya)

= Ānvikṣikī (Logic) has ever been esteemed as the lamp of all sciences the resource of all actions and the shelter of all virtues ".

न्तायानुधिरौधितिकारयुक्तिकक्षीवकोणाङ्कदुर्विगाङ् । तसाधि वार्तु न ययः समर्थः क्षि नाम बीमस्रतिभान्यवाङः॥

"Modern Logic is a veritable occan whose water is salme and which is unapproachable owing to the tumults and uproar in the commentators. Is not then the water of that occan capible of being drunt? Why not? Intelligent people, like clouds, can sally approach the ocean and drink its water pure and sweet."



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(KAUTILYA)

"Anvikuki (Logic) has ever been esteemed as the lamp of all sciences, the resource of all actions and the shelter of all virtues"

> म्हायाभुधिर्देधितिकारयुक्तिकक्षीत्रकोनाष्टलदुर्विग्राष्ट्रः। तस्यापि पार्तुं न पदः नमर्वः विः नाम ग्रीमस्त्रतिभासुनाष्ट्रः॥

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PREFACE

It pleased His Excellency the Earl of Roualdshay, G C I.E., the Governor of Bengal, to utter these memorable words while

idealism further than any other thinker of any other age or country, or of the sobileties of the Nyaya system which has been handed down through immemorial ages, and is to-day the pride and glory of the lots of Navadvipa, does, indeed, appear to me to be a profound anomaly "

Words like these coming from one who is himself a keen and ardent student of Indian Philosophy and a scrupulous and sympathetic ruler, came upon me, who have the good fortune to belong to Navadvipa, "with double sway" and supplied the inspiration which austained me in this my humble statempt to present a history of Indian Logic or Nyaya Daršana before the English-knowns public.

It was my revered preceptors Mahāmāhopadhyaya Mohesh

and "

mukt .

Ama-stitue-vorta) first awakened in me an interest in the study of Indan Logie. That was about the year 1822. Subsequently I read Modern Logie, year Tetimosnichman and Seddeskift-profaktik under Pandt. Banacharan Nyaybolatry and Raghunatha Siroman's Dikkis under Pandt Jonath Matra, both of Berarts College.

I searched out and studied most of the books and manu-

some acquaintance with Indian Logic and from time to time published several books and articles on Nyaya.

With regard to Jaina Logic, I derived valuable help from my



he left for England, the work of revision was very kindly undertaken by Dr. W. S. Urquhart, of the Scottish Churches College, to whom I offer my thanks. My special thanks are due to Dr.

from that Macenas of letters—I mean the Hon'blo Justice Str Autoba Mukheri, Sarasvats, whose name is unseparably associated with every form of clucational work in Bengai, who has spent the best years of his life in effecting various improvements in the status of the Colcutta University and who above anything cles is the typical man of action—a great Karasugojin—univering in his aim and fixty of purpose, selfiess in list devotion to work pursuing it through life regardless of malediction or benediction, prises or blam.

CALCUTTA, 21st April, 1920

SATIN CHANDRA VIDYABIUSANA

The late Mahamahopadhyaya Dr Sutis Chandra Vidyabhu-ana had seen this book through up to p 3v4. After his rather sudden death the work of seeing the remainder of the book

express my thanks. The Index has been prepared by my old pupil Prof. Surendianath Bhytfacatys, VA, of the Behar National College and for the Thetan Index I have to thank Mr Johan Van Manen Libraran, Impered Library, Calcutta

I am well aware of my unfitness to undertake such a task requiring years of patient study. But I was templet dud or, among other reasons, on account of the feeling of estern and regard which I always entertained for my late friend, and I look upon the slight service to his memory as going a little way towards repaying the many kindnesses he had always shown to me executed hist kines him.

CALCUTTA, December, 1920 I J S TARAPOREWALA

Azımganj, Arrah, Bhavnagar, etc. I also used Jaina manuscripts, of the Assatse Society of Ber Poons, etc , besides those in the possession of t rable Vijavadharma Süri As regards Buddhistic Logic, I could not g Pali sources, because neither in the Buddhist

PREFACE.

duced into Ceylon in 254 BC by Mahendra in the Buddhistic books recorded in writing Vatta-gamini, is there any trace of a systematic Even during my visit to Ceylon in 1909 (A) not come across in that island any evidence On this subject I have derived materials to Chinese, but mostly from Tibetan sources occasionally helped me in dealing with Chine

from Belan-ligyur some volumes whereof were India office through the courtesy of Dr F W the kindness of Lord Curzon, the then Vicero enabled to retain temporarily for my use some Batan-ligyur brought down from Gyantse during of 1904 To secure further materials bearing Buddhistic Logio I visited Labrang and Pamys

cerning the Tibetan sources almost all the mai

in June 1907 and October 1908, respectively (A and came across a world of facts for observat Since the opening of increased intercourse b Tibet consequent upon the Tashi Lama's visit (of which an account is given in Appendix H), traders have been pouring into India and from

of, Balan-Agyur have been obtained since 191 with me, one in the Asiatic Society, Calcutta, c copy) in the Sahitya-Parishad Library, and o University Library
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vagina may be gratefully mentioned. My thanks are due to Hon'ble Mr W. W of Public Instruction, Benzal, who very kindle the first batch of manuscripts and made many

gioner, Presidency Division, looked through a few

have stood me in great stead in preparing the ve grateful to Rev. A Johnstone, M.A. Principa for having revised manuscripts as well as the pr dealing with ancient Logic Mr F. J Monshi he left for England, the work of revision was very kindly undertaken by Dr. W. Surquiant, of the Scottish Churches College, to whom I offer my thanks. My special thanks are due to Dr. If Stephen of the Calcutta University for the interest and through ness with which be examined all the proofs of the present volume

The book nowever could not have seen the light nor assumed the present form were it not for help of various kinds received from that Macenas of letters—I mean the Hon'blo Justice Sir Astudal Mükherji, Sa-arwati, whose name is inseparably associated with every form of educational work in Bengal, who has spent the best years of his life in effecting various improvements in the status of the Calcutts University and who above anything

Calcutta, 21st April, 1930

SATIS CHANDRA VIDYABIUSANA

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DREWALA

PREFACE.

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CALCUTTA. 21st April, 1920

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INTRODUCTION.

My object in this volume is to write the history of what is called Nysiya, one of the six schools into which orthodro philosophy in India is divided. The word 'logic,' although it is in common parlance held spromymous with Indian Nysiya, is not exactly identical with it. Logic covers some of the subjects of Nysya as well as Vasicalize and is not occutionate with either

Indian Logic has been differently defined in different ages but

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THE MEDICINAL SCHOOL OF INDIAN LOGIC

Text

Pramīna aamuocaja by Diguiga

Commentories Pramīna-samuccava-vetti by Dignīga Pramana-vartika-kārikā by Dharmakirti

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bodhi 9 Pramāna vārtīkālankāra by Prajnākara Gupto 10 Promina-vartikālankāra-tikā by Jina Pramāna-vārtikālankara by Vamāri Pramana-vartika-tika by Sankaraganda

THI MODERN SCHOOL OF INDIAN LOGIC

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b 10 'n 12 14 lankāra Tattya-contimuni-wyakhya by Gadidhara Bhattacirua

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Unka-darpens by Mahesa Thakkura 17 Tattva continuou Aloks pareners by Desanitha Thikura 14 Tattva emiamini tloka kuntako idhira by Madhusiid

Didhiti-rahasya by Mathūranātha Tarkavāgi-a 21.

Tattva-cıntamanı-didhiti-prasarmi by Krsnadasa Sarva-22 bhauma

Anumanaloka-prasarmi on Pal-adhara by Krenadasa

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23 Giller " " Filt Class at Let a Late. 24 26

28 Tattva-cintamani didhiti-prakasika by Bhayananda Sid dhantavagisa

Tattya cıntamanı-didhiti-partisa by Rudra Nyavavacaspati 20

Didhiti-tika by Raghudeva Nyayalankara 30

Tattva cintamani-didhiti-praklisika by Gadadhara 31. Tattva-cintamani-didhiti tila by Kamazudra Tarkavagisa 32

(,losses

13 Tattra kālīšinkari-patrikā by Kālisankara 34 Tattva candri-patrika by Candra Narayana Tattva-raudri patrika by Rudra Narayana, etc 35

Of all the nations of the world the Hindus and the Greeks appear to have developed systems of logic to a large extent in-dependently of each other. Hinde Logic in its rudimentary stage can be traced as early as the 5th century before Christ Greek Logic assumed a definite form in the fourth century II C though i's germs can be traced a little earlier in the controversics of the Sophists and Socrates. But so far as the five limbed syllogism of Hindu Logic is concerned the Hindu logician may have been indelited some way or other to the Greeks While the syllogism was definitely formulated as a logical doctrine by Aristotle in bls Rhetoric, Prior Analytics and Posterior Analytics in the 4th century B C., the Hindu log-case shows but a vague conception of it as late as the 1st century B C. It is not inconcervable that the knowledge of Aristotle's logic found its way through Alexandria, Syria and other countries into Taxila (ride Appendix A). This is rightly corroborated by the Hindu tradition that Narada who visited Alexandria (Svetadalpa) and became an expert in the handling of the five limbed syllogism. So simple is syllogistic structure that it does not seem to require any theory of gradual development to explain its growth. And Aristotle might have conceived the idea of syllogistic form into which all reasoning could be yut as a complete whole

I am inclined, therefore, to think that the syllogism did not actually evolve in Indian Logic out of inference, and that the Hindu logician owed the idea of syllogism to the influence of Aristotle (ride Appendix B) To me II is one of the most important enquiries in the history of Indian Logic to ascertain at what stage the doctrine of inference which was an indigenous growth, was begind small-garacted with the torrowed art of syllogiem into a common structure of logical though. The Baddhest work Kathibutha Lamubes several logical terms of separaginar, anymana, etc., a willogethe reasoning. But we find not a single instance when these terms have been methodically combined to as to form will compress the point of the property of th

any sieurs for what they are worth.

Ancest love was shell distillated the science of debit 12 with the introduction of sellogism or proper reasonal 2 came to be called Avala from the 14 century. In The Nexts Strain is the seaf real age flourished in Mithils with Gotama but strained in 15 the deep posent in Prablicis with Akespuld The real need by 15 from the 4th contings. A Down alled Franch states of active the active of active of the Akespuld Called Strain Continued and the active of the Active of the America Strain of the Section of the Active of the January 2 can be active of the Practice of the Order of the Active of the

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FOREWORD.

Mahtam.hop4dhysya.Dr. Satuchandra Vidyabhushan came of a repotchalle Brahmana family of Fandpore. He was the third son of the well-known Pandit Pitambar Vidyavagiia and was born on the 39th July, 1870, in the village of Khalkula in Fandpore Satuchandra was an infisat four years old when he lost his father. The family was large and yet had no earning member, and the eldest son Biswanber Jyotsairans; who was then only aixteen maintained the family under circumstances of great difficulty.

Satischandra first went to the village school at the early ago of five and rapidly made by mark amongst his fellow students. He stood first in the Miner Vernascular Examination from his Division and secured a scholarship which enabled him to proceed to Navadray and take admission into the Hindu School. He passed the Entrance Examination of the Calcutta University in 1885, and obtained a scholarship which helped him to come to Calcutta and take his admission into the City College. In dies

subject. Some years later his services were lead by the Government of Briggs to the Buddinst Text Society under whose anytices he catted a number of useful Pall Texts and poblished serveral original papers which attracted the attention of scholars in Europe and America. About this time he came into contact with Ras Sarafchandra Das, Bahadur, C.E., the distinguished Tübetan Explorer at whose request his services were gasin lent by



The first six months of the year 1910 he spent at Benarce where, under the guidance of Dr A Venis, then Principal of the Queen's College, he studied under Subrahmanya Sastri, Bingawatacharyya, Sibakumar Sastri, Jihanath Jha and Bamacharan Nyayacharyya After his return to Calcutta from Benares he studied for six months under the guidance of Dr George Thibaut and acquired a good working knowledge of French and German On the 1st December, 1910, he assumed charge of the Principalship of the Sanskrit College In 1912 and 1916, he passed with great distinction the Preliminary and Final Examinations in Tibetan held by the Government, and carried off the sanctioned prizes on both occasions. He also acted as Lecturer on Pali and Tibetan in the University. His fame as a profound scholar of versatile attainments had rapidly spread and he was eagerly sought after in literary conferences. In 1913, he was the first President of the All India Digambar Jam Conference held at Benarcs In 1914. he was President of the All India Svetambar Jain Conference held at Jodhpur and of the All India Sanskrit Conference held at Hardwar. In 1916, he was President of the Bengal Literary Conference held at Jessore, and of the District Literary Conference at Erishnagar. In 1919, he was a Vice-President of the First Oriental Conference held at Poona and President of the section on Pali and Buddhism. During all this period he worked strenuously as a scholar, and the value of his contributions to Sanskrit, Pall and Tibetan studies cannot be easily appraised by a single individual. In the University itself he was a leading figure, and from 1912, acted as a Member of the Syndicate. His services were invaluable in reorganising Sanskrit studies of the indigenous type and his work as Secretary to the Sanskrit Board and the Sanskrit Association founded by the Government will be gratefully remembered by Pandits of the present generation all over this Presidency. There can be little doubt that he overworked himself. and in 1919 the first signs of failing health were indicated by a mild stroke of paralysis. Friends and well-wishers implored him to spare himself, but he was deaf to their entreaties, for as he

heterest for me. In 1901 I had come across a monograph on "Hindu Logic as preserved in China and Japan" by Sadajiro Sugura who had offered it as a dissertation for the Degree of Doctor of Philosophy at the University of Pennsylvania The work seemed to me of fascinating interests as opening up a

of a Thetas-English Inctionary He was in Dari thin purpose from 1897-1800 and withing the oppoacquire a thorough mastery over the Thetan iang the help of the celebrated Lama Functing Wangdan then resident at Darjeeling in December, 1800, 82 came to Calcutta as a Professor in the Sankett College this period he sequired a thorough knowledge of Szmanas of Ceylon and Ruma in November, 1901, 18

a second time at the MA. Examination of the Calcutta

the Government for three years to assist in the f

years been connected with the University arranged with W Rhys Davids to conduct the examination Stachnered high distinction and his attainments were praised by the distinguished examiner in March, it transferred to the Presidency College as Professor of In December, 1905, the Tash Lame ame to India visit the places sacred to Buddhirts Satischandra why the Government to accompany him, to act as Inter to explain to him the histories and quistoms at the old holy places. The Tashi Lame was highly pleased and

Philological Secretary. In 1908, the University confert the Degree of Doctor of Philosophy and awarded him Pruss for ongiand research. About this time the q Principalhip of the Sanskrit College had come

of the University I expressed my emphatic disa the course proposed and expressed the equinon Satischandra Vidyabbeathan would be found admired for the Principalish of the were offered facilities for the Principalish of the were offered facilities A LIST OF THE WRITINGS OF THE LATE MAHAMAHU-PADHYAYA DE SATISCHANDRA VIDYABHUSHAN (

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(xxxx) " The Navyabhārat "

The Existence, Immortality and Transmigration of the Soul The World Pain and Emancipation

The Hindu Theory of Reburth [1896] Panca kandha (1897)

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(rst) "The Bharuts"

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Anguttare Nikasa The Milk-frinking Swan of Sanskrit Poetry

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Nataraja Siva m Ceylon (1911)

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PART III

THE MODERN SCHOOL OF INDIAN LOGIC

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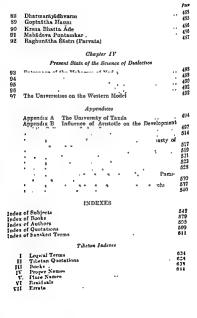
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A HISTORY

OF

INDIAN LOGIC.

PART I.

THE ANCIENT SCHOOL OF INDIAN LOGIC.

SECTION I.

Anvikanki—the Science of Inquiry (650 B.C.—100 A.D.).

CHAPTER 1

The growth of Apvikuki into an Art of Debate.

1. THE EARLY LITERATURE OF INDIA (CIBCA 1500 B C -- 600 B C.)

The Brahmanas maintain that their religion is eternal (sondtand) It is based on scriptures which are said also to be eternal but revealed in different cycles of time to seem or sages called Reis These scriptures are called the Vedas which comprise the Sambitas

The Vales [Hymns) and the Brahmapas (Rituals etc.) The Vales The Vales are regarded even by mode scholars, who do not admit the perpetuity of their existence, to be the oldest records not only of Indea but of the whole Aryan world The Samhits of the Riverda which is the oldest part of the Vada is said by them to have come down to us from about 1500 B.C., while the Brahmanas such as the Attarya, Kwatitaki, c., are supposed to have belonged to a previous between 900 B.C. and 600 B.C. The Aranyakas (Foresttratises), which are theoretical theoretical control of the Brahmanas The Upaniyade which deal mainly with metaphysical quertions are included in the Aranyakas and are as such older than 600 B.C.

¹ Compare Macdonell's "History of Smekrit Literature," # 47, and my ... Comm's Photestic Law of the In to European Languages."

INDIAN LOGIO, ANCIENT SCHOOL, KNYTESIET CHAP. I

2. PROBLEMS OF THE VEDAS (CIROA 1500 BC -600 BC)

From the standpoint of subject-matter the Vedas (composed between 1500 BC and 600 BC.) may be divided into three sections (kandas), viz Prayer, Rituals and Knowledge

upasana (Prayer), karma (Rituals) and jilisa (Knowledge) Under upasana come the Samhitas which embody expressions of wonder and awe at the Powers of Nature such

Light, Darkness, Wind, Water, Ram, etc The Brahmanas which treat mainly of the sacrificial rites come under the head karma The Mand-kanda as represented by the Aranyakas is concerned mainly with the nature of soul and its destiny

3. DEVELOPMENT OF THE CONCEPTION OF SOUL (900 B C .- 600 B C).

As already suggested, the Brahmanas hold that the doctrine of the soul and its destiny propounded in the Aranyakas (Upanisads) has existed in India from the beginning of time. Their view, which seeks to place the Brahmanio religion on a firm basis unshaken by the influences of time, does not however find fayour with modern scholars according to whom all human civilizations, including even the civilizations of the Indian people, grew

up by a process of evolution The concep-Evolution in the Doc tion of the soul and its destiny, like every trine of Boul thing else, has undergone stages of development in the course of ages These stages may be clearly seen if we

examine the doctrine of the soul as given in the Samhitas, Brahmanas and Upanisads The Samhitas of the Rg-veda and Athanva-veda tell us

that when a person dies his spirit (called Spint in the Vedas. prona, breath, asu, breathing, or manah. intelligence, characterised as ajo bhago, the unborn part), which leaves behind on earth all that is uncomfortable, is conveyed by the messenger of Yama (the Lord of Death) to the world of his forefathers where it obtains a delectable abode and enters upon a perfect life which will never coase

The Satapatha Brahmana and other later vedic works, which Soul in the Setapatha. mention the soul sa diman lay much stress on its good work called dharma (righteors-Brihmana.

vi. 2, 2, 27; x 6, 3, 1, xi 7, 2, 23 Vide Muir's

¹ Rg-veds Sambitā iz 113, 9, 11, z 14 8-16, z 15, 14; and z 16 2, 5 2 Atharva - :: 12 zvm. 2, 27 Lude also Mun'a Sanakrit Texte, Vol V, W 335.

ness) which is described as the strength of strengths (Listrasya ksatram) ! According to them all persons are after death reborn into another world where they enjoy pleasures or suffer pains according to their good or evil deeds

The upanisads offer a subtle treatment of the soul distinguishing carefully between jaana (knowledge) Soul in the Unanusada

who has merely done useful work passing through the path of his forefathers (pitr-yang) reaches the moon whence he, after the exhaustion of his merits, comes back to this world, and a person who has neither acquired knowledge nor has done any useful work traver-es a third path-the path of transmigration (samedra)which leads him to continual births and deaths

The third path is more fully expounded in the Kathopanisad ! which gives a clear exposition of the nature Soul in the Kathopaof the soul called atmas. The soul is desneed cribed as being distinct from the body

It is not born, it does not die, it sprang from nothing and nothing *prang from it It is eternal and everlasting and il not killed though the body is killed. The wise man who knows the soul as bodiless within the body, as unclininging among changing things, as great and omnipresent, never grieves The soul m comparable to a person who moves in a chariot, the body in the chariot, the intellect the charioteer, the mind the roins, the senses are the horses and the surrounding objects their spheres of operation The soul is called the enjoyer when it is in union with the body. the mind and the senses Fools run after outward pleasures and fall into the spare of death, but were men cognizant of the imperishable nature of the soul never hanker after unstable things mb ab give a se suf- to a discourage the se ab dags of the soul

> ter the go toto Such

e heart Brab-

man.

[।] महैतन चनका चर्च वदकी । शकार्त चन्द्रीय वर्ष वाश्रि (Rebadicancaka (0-14) Chandocrapanued 4-15, 3, 16, 8-10-3 5-10-5

[•] Byhadiranyahopamad 4-4-3: 6-2-15, and 16. - 3-3, 4, 2-1-4; 2-3-6, 7; and 5-6. - 4, 2-1-4; 2-3-6, 7; and 2-6-14, 18. Visic also Max Miller's translation of the Ketherani-ed in the 6 B F.

INDIAN LOGIC, ANCIENT SCHOOL, ANVINGER, CHAP I

1. Atmandyd--THE SCIENCE OF SOUL

The Upanisals (composed between 900 B C, and 600 BC) which dealt with the soul and its desting constituted a very important branch of study called Atmos-radys, the science of adhydima-radys, the spiritual science or Brahma-radys, the Dries Science, which its he foundation of all other sciences. In the provious paragraph there has been given some idea of the nature of the woul—a concrete substance—as it was understood in the specific of the Upanisads are well as in those of the Samblias and Jindinanas. In the ages of the Upanisads there arose another idea—

manas in the ages of the Upanisads there are another incoan abstract conception—regarding the soil
which developed puri puries with the first

Brhadaranvakopanışad," etc. we find that dimd, which refered not only to the human soul but to the soul of other object as the control of the

5 Anuikati-which includes a theory of reasons (circa 650 B.C -- 100 B.C)

Atma-vidya was at a later stage called Asukinki, the science of inquiry Manu* uses Anviksiki as an equivalent for Atma-

ৰাশীবিত্তী বাঅবিতা

वाशीयचीच कोचन 1 (Manu Sambat 7--43)

Kamandaka too m his Situsken urites — बाम्बीविकायां प्रशास प्रशासकी परीपिती : सार्वन्ति च वार्यायां स्थानित स्थानित स्थानित ह

i Šatapatha Beāhmana 19-3-5 (Wober's edition); Biphadžranyakopanisad (Refehapter, 7th Brühmana), Murskakopanijad, I 1, 1, Bingave-Egitá 10-32

vidya, and his followers, the Manavas, describe it-evidently considering it synonymous with the Upanisad-as a branch of the Vedas Anviksiki while comprising the entire function of Atmavidya was in fact different from it, and consequently from the Upanisad too Kautilya* (about 327 BC) recognized Anviksiki as a distinct branch of study over and above the three, vis Trayl distinction be (the Vedas), Vartta (Commerce) and Danda-Anvikaki and nits (Polity) enumerated in the school of Atma vidya. Manu. The distinction between Aima-vidya

and Anviketal lay in this, that while the former embodied certain dogmatic assertions about the nature of the soul, the latter contained reasons supporting those assertions Anviksiki dealt in fact with two subjects, viz aima, soul, and hetu, theory of reasons Vatayayana observes that Anyikaiki without the theory of reasons would have like the Upanisad been a mere atma-vidya or adhyatmavidya It is the theory of reasons which distinguished it from the same. The Samkhya, Yoga and Lokayata, in so far as they treated of reasons affirming or denying the existence of soul, were included by Kautilya in the Anviksiki . The formation of Anvikyiki must have commenced in the period of the Upanisad in which some of its technical terms were forestalled, but it did not take any definite shapes until about 650 B.C. when it was recognized as a distinct branch of learning

6. Anviksiki bifubcates into Philosophy and Logic (ABOUT 650 B C.).

Anviksiki, as previously pointed out, treated of two subjects, was the soul and the theory of reasons. In The theory of soul and so far as it was mainly concerned with the that of reasoning soul. Anviksiki was developed into Philosophy called Dargana', and m so far as at dealt largely with the

। यदी गार्श बच्चजीतियोति शायकः । यजीतिकोने कार्य्यापकीति ।

(Arthadatra of Kautilya, 1-2, p 6, Sham Sastr's adition),

सम्बोधकी भवी शामी दखनीतिहोत विद्याः ।

(Arthaffates of Kautüva, 1.2, p. 6)

े द्रशास्त्र चतको विकाः शबक प्रव्यानाः पायक्षतायनुष्याय कवविकाने वायो चतुर्वीयम् चाची चित्री म्बावविद्या । तक्काः प्रचढ प्रचादाः श्रेष्ट्याद्यः प्रदार्थाः । तेशं प्रवश्यमभूतरेष चमाकविद्यानावहित्यं सात् यहोदविवदः (Nyayabhanya, 1-1-1).

• वांको पीत्रो कोशावनं चेत्रान्वीकती (Arthatistra of Kautilya, 1-2, p. 6)

I In Banskert was, in Pfile was, in Prilires guy, and in Teletan & A !

INDIAN LOGIC AND RUD NORMS, ENGLISH CHAP, I

theory of reasons it was descloped into Locic called pre-minest the Jordboth or Jansholl, per excellence. This bifurcation of Anythickle into Philosophy and Logue commenced with the reformation of the a series but appealing about 500 HC when Meilin

т.

formation of the wience but specially about 550 B C when Medhitith Gautuma expounded the logical side of the Arrikolt. The Annikolt continued however for many centuries to be used in the general sense of a science which embraved both the subjects it

grand sears of a science which embraced both the subj Philosophy and Logic

7. Antiques in see suite-corne at appear called

Direana Direana

As already observed, Anvik-iki treating of the soul was called Parsons (philos phy) "Darsons" lifer an explanation of the allo storoglossessistics of the section section.

An apparation of the ally signifies seeing it is in fact the science which enables us to see our soul. The Biphadaranyahopanisad 's so that 'the soul m renjig to be seen, and the Yaparalkya-sumbita' declares that 'the highest structure.

Brhadram; ahopanisad' #35 that 'the soul as verily to be seen, and the Yajivanika a-sunhita' declares that 'the highest write consists in seeing the soul through meditation'. In the Mundak opanisad' we fluid that 'when the soul as een the knot of the heart is untied, all doubts are dispelled and all act-forces are exhausted'. It was about the first century BC that the Apivikii dealing

with the soul was replaced by the word 'Distann' The Sam khya, Yoga and Lokayata which were incorporated in Juvikukl were designated as Dorsana or branches of philosophy. The word Darisan in this special sense occurs in the Mahaharata, 'Bhapavata Purina', Nyaya bhaya 'Yedanta-bhaya,' etc

ं भारता बारे प्रथम (Prinsidennyakopunusid, m 4-3) - भारता वस्तो वसी वस्तु वोजेबास्यसम्बद्ध (Yajansikya-saminis book! verse 8)

े प्रियुत्ते इदययन्ति विद्यानी वार्णकृत्वाः कीयने व्यास्य कर्याच्या प्रक्रिक स्टब्स्टि । (Yuminkopanied, s., 2-8)

· तुर्स मीर्च संयोगक स्वा धवेषु पानवः

प्रतानी शारण शुक्त देशम म क्षेत्र अवो. 8 (Mahābhārata, Śāntiparva, 110-45)

। सूरमानी अनैर्वाध- साववा नामकवया। विभीविताकथिनौना दुर्मभैने प स्थाते ह (Bhāgas atapurāna, 8-1 s-10)

ं तर् पुष्टपंत्री ज्ञानम् वाना वर्षकः रूका देवन्त्रसङ्ख्यु व्यक्ति भवते रति वद्यापिक् इन्ते तन प्रतिविधाने ((Nyaya bhaya, 3-8-35)

1 Sankara bhages on the Vedenta sitte 2-2-1

8 VARIOUS NAMES FOR ANVIRGIGI IN ITS LOGICAL ASPECT (FROM 650 B.C. ONWARDS)

As already observed, Anvikuki dealing with the theory of reasons was developed into Logic designated appending as the Antibute of Logic designated appending as the Antibute of Logic designated appending to the Antibute of Logic designation of the Logic designa

vikeski—or Ānvieski par excellence. We find the term Anvikaski.

The Anvikaski. Manusambitā.* Gautama-dharma-sūtra,
Ramayana, * Mahābhāratr.* etc. In about 327 II C Kautilya.* charactersed the Anvikaski (evdently Logo) as a highly useful.

The Anviksiki, in virtue of the theory of reasons predominat-Heto-dates ing it, was called Heto-dates or Heto-vidya, the science of reasoning, as is evident from the Manusamhita, Mahabharata, etc.

It was also called Tarks-radyd, "the art of debate, or Vādavadyd, the art of discussion, insamuch as
the start of discussion in the start of discussion in issued assemblies called partial

¹ The Anskriki is called in Tibetan Eq a rived pa (Fielr the Amarakopa. Svargavargs, verse 155, edited in Sanskrit with Tibetan version by Sairs Chandra Vid'abbusans, in the Skilpiniheca Indica series, Calcutta)
² Manuschita 7-43

Gautams dharms edire, adhyaya 11 Ramayaga, Ayodhyakanda, sarga 100, yarsa 26

Mahabharata, Sintiperva, adhyaya, 180, verse 67

[ं] पर्याचकां पर्यात् । व्यक्तिकीं नार्वाकाः । त्रश्राकां स्वकीत्वात् । प्रकारके पैतापां पेतुनिरमीयनाया कोककावकरोति, व्यवेक्ष्यूदवे च वृद्धिवयद्यापयति, प्रश्नानाध्य क्रियारणं व्यक्ति—

प्रदीयः वर्णनिद्यामानुवासः वर्णकर्मथाम् :

वानव वर्णवर्णाणां प्रवदान्तीकती क्रता ॥

⁽Arthasseira of Kauttlya, g 1-2, 7)

The Hetu fistrs or Hetu'ndyš = called in Tibetan 455 equ 2q a Gtantahun ng-pa (was the Mahawympatts, part I, p. 20, educal so Sanwint, Tibetan and he Bibliothece

adhysys 210.

¹⁰ Torko-sudya is called in Thetan \$q q ku \$togge-ug (sade Amarakosa. Syargavarya, verse 185, Satu Chandra Valyabbussan's citizen)

PODIAN LOGIC ARCIEST SCHOOL ANIASKI, CHIE I

Tarka vidya or Vada-vidya is referred to in the Manual Mahabharata, Shandapurana, Gautama dharma ettra, yana." Yajhavalkya sambita," etc

Nydya dietra Anvikelk! was, as we shall see late

valled N what editors. The science of true ecasoning.

1 Manuscrabité 6 50, 8 207 12 100, 151

htal. \$1 h. Srate, Sintermen alleging (a) your d' and afte for 24 * Standapurana Kathashanta, athyana 17

4 Gautema dharen edten achyfire if

4 Hamsyana 1-13 23 7-25-15

1 \$ differnitys sambite 3 292 ste I The NyJpe to called in Tibotan Americ Stige pa trade the Mahley part II p. 123 mittal in Sanskrit Tilmen English by Dr. F. D. Rost on Diendra Vilyabbasana in the Bibliothera Indica melos Calcutta. Also-

bgyur, Edo Clo, tolion \$23-377)

21

CHAPTER II

The Teachers of Anviksiki (Philosophy and Logic).

9 CARVARA—HIS MATERIALISTIC DOCTRINE (CERCA 650 B C).

The Vedic literature refers to a class of men who did not

comixture of rice, molasses, etc.

1.5

The desolution into those elements mour death, after which our consciousness disappears. In the Rama yana, the same doctrine is elucidated by

d sau:

Javala when he says that our parents are up representations of the says that our parents are our progenitors, that there is no future life and that we should not believe in anything which cannot be proved through perception. This doctrine, which is referred to also in the Caraka-saminta, etc., and which attracted a very large number of adherents, is videly known as Loddyado or that which prevails in the world.

10. "KAPILA—HIS DOCTRIVE OF MATTER AND SOUL (ABOUT 650-575 B C)

The earliest orthodox writer on Anviksiki (Philosophy) as mentioned in the Svetäävatara * Upanişad was Kapila who is tradition-

l Fide Revola, 10–35-3 , 8–70-7 ; 8–71-8, atd इ चरेक्साचा स्वनारी साच्छा क्रमूकः क्रमूकवस्य स्थ

रवैभो भूतेमः कतुन्यास मानेश चनुनिमक्ति व केल चेत्रास्थिति । (Brisadéran) aka, 4-5-13)

व मासि परक्रियमम् कुप युवि स्थान्ते ।

চৰাৰ্থ বন্ধ মহানিত্ৰ বংগত প্ৰত্যৰ ভূব । (Rimipana, Ayadhyskinga, sarga 104, verse 17) Curaka sarahiti. Serve stikina chen XI

Caraka-architi, Shire sthua, chep XI
For a history of the Lakiyata compare Prof T. W. Rhyn Davads' Introduction to the Kitadanta Sutta an' Daslogues of the Baddha, vol. IL'

46'4 var's uffeld upon's

Mill (uff mittel w unif # (Grotzfratara l'panied, 5-2)

DATFARREYS HIS PARSER OF A TREE tt (ARDER COURT !

A sage named Dattaterya, which as the sixth in armatum of Visite was junior to Kapila, as stated in the Phicarate parine to The prohave taught Anythold to Marks Prablids and others per name of the sage was Datta while his family name was Atreys He lived on the Girnar hills in Kathiawar where a temple assets ated with his name still exists. It appears from the Markandeys

puring that the Analksiki-rids a expounded by him consisted of f Ráibhhra Éiribh nocas 7th 1 Mari mell a History of Sanshert Literature, p. 215 बनावेश्वी कोशिमद्रवासान्। वक्षी- प्रकाः श्वनकामां बच्चवा ।

(Surtidentara, 4-5) कार हारण] अञ्चलीशामको हता है बहुमकाबाह्य हम वात्रीत्मक्षका । कानां विक्रीतसर्वांच प्रजातांत्रम् सविवाम् ह (Bpices ata purana, 1-3-12) शुर्व गाम यथा बोटो स्तावेदन सीममा ।

क्षां प्राची क्षत्राची (नवेशे

I'de Weber's Hustory of Sanskrit Literature, p 133

श्वकांत पुरा थील समाव प्रदेश विकरान् व (Markonfova parkna, 16-12) A sage narred Atrova as monthoned in the Kaushka siltra of the Ath

11

a mere disquisition on soul in accordance with the yega philosophy

The year doctrine of ton and emancipation under the parable of a tree. To identify a gross object with

"I' or to look upons sea "mme" is, according to him, the germ of self-three which grows up into large tree or left, the form of self-three which grows and the large tree or left, the large left of self-three large left of self-three large left of self-three large grown is freed from all households for ever Things when looked upon in their true nature do not cause affliction but they become sources of great were when we consider them as our own

From this summary we may conclude that Dattatreys expossible the philosophical side of Anvikaiki and not its logical aspect

12 PUNARVASU ĀTRENA HIS DISSERTATION ON THE SENSES (CIRCA 550 B C)

In the Caraka-asabata, the original author of which was Punarrasu Atreya, 'there is a dissertation on the senses (indruga)' which seems to belong to the Antikuli system. The Caraka-asabata, originally called the Ayurreda, is said to have been daily intered by a sage named Punarasus better known as Atreya who resided at the said of the Hurakayas. The sage was perhaps the same Atraya' who is mentioned in the Tubetan hooks as a Pro-

Professor Atraya of Feetor of medicine under whom Jivaka the physician of Buddha studied for several

to the use of the word Punarvasu in the singular number shows that Atreya whose proper name was Punarvasu was a Vedic sage It is not known whether the Caraka-amhita, as it exists at

present, contains any gemune teachings of Atraya, but the most elementary doctrines of each book of the sauhita are by common consent ascribed to him. The eighth chapter of source-sthana

i Atreya is called in Tibutan चुन् तेल चेतु हेतुमात्रका kvi-bu (reds Mahavyutpatti, # 22, Bibliotheca Indica)

चर्यात इत्त्रियः वसमयीयसम्बद्धां वाक्यासम्बद्धाः इति च काच सरवाम् चावेषः ।

⁽Carala ambitā, Sātvauthāna, adbyšņa 5)

' Bisab-igvur, Duba III Sele Rockhilf's Lafe of Baddua p II Cf Pa',
Mahāvagna, Khandhakas I, VIII im wheth there occurs the name atthaka

[•] चर्चात्र पुनवंश्लोश्कवणवास् (Pānimi's Artādhy āyī, 1-2-61)

83 8 85 E4 Suren man garem t. Dan ein innatured mitte Phagarata parte.

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have taught ber by to b. S. aren Blat afe and vettere. \$3.95 fue have the pro onto any state to the the area are greet the best routh of this B. a. a beath awar where a beite m ann ated with his maze of ing its. It are ease for a the Hisbants g grama' that the trocks to enten an eintet be ft in it minited

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0-20] # 'F45-# 944' and ant amerel aute . da doj nied, 1488 Sections as a mentol number my at a

affentetite fin nit, ledt nat : mint fenlannera amiestem mittein a (Dalgornia perten 1-3 12

श्चल्यान वका बोडो स्वावेदेव देशमा ! क्षणकृत वेश ग्रेज बाधक बहुत दिसारात व sharkandera purapa, 16-12) and annual street as monthered to the Kanban uttra of the Stharrown a mere disquisition on soul in accordance with the yogu philosophy He preached the doctrines of transmigra-The yoga doctrine of tion and emancipation under the parable

of a tree To identify a gross object with
"I" or to look upon it as "muse" is, according to him, the germ of
selfi-iness which grows up into a large tree bearing the fruits of pleasure and pain. He in whom the tree of selfishness has not grown is freed from all bondege for ever Things when looked upon in their true nature do not cause affliction but they become sources

From this summary we may conclude that Dattatreva expounded the philosophical side of Anvilaiki and not its logical aspect.

of great wors when we consider them as our own

12. Punaryasu Atreya his Dissertation on the Senses fcirc+ 550 BC)

In the Caraka-samhita, the original author of which was Punarvasu Atreya, there is a dissertation on the senses (indriva) 1 which seems to belong to the Anykeiki system. The Carakasamhita, originally called the Ayureda, is said to have been delivered by a sage named Punarvasu better known as Atreya who resided at the side of the Himalayas. The eage was perhaps the same Atreys who is mentioned in the Tibetan books as a Pro-

fessor of medicine under whom Jivaka the Professor Atreys of physician of Buddha studied for several Taxile. years at Taxila about 550 B C Atreys was . . .

to the use of the word Punaryasu in the singular number shows that Atreya whose proper name was Punaryasu was a Vedic sage

It is not known whether the Caraka-samhità, as it erists at present, contains any genuine teachings of Atreva, but the most elementary doctrines of each book of the samhita are by com-

mon consent ascribed to him The eighth chapter of satra-sthana i Airoya ie called in Tibetan #5 3u 5 n ngyun-see kyl-bu (rade Mahlivyotpatti, m 22, Bibliotheca Indical

र वर्षात इन्द्रियायहमधीयमध्याय माञ्चासाम इति च काच भगपान् चाचेयः । (Caraka samhutë, Sütra ethëna, adhyrva 8)

^{&#}x27; Bkab hayur, Dulus III Fade Rockhill a Lafe of Buddha, P & Cf Pali Mahawaga, Khandhakas I, VIII in which these occurs the name Atthaka.

¹ Wafe guiditmannn (Panmie betitben), 1-9-61)

animp d'or file a

A size hamost. Dattares a " all to a sith or are also of a topu was justice. A sign is an artifact to a Negaria property in the property of the size of the property and of the size was lasten which is denote name was little litered on the sizes of which is denote name was little litered on the sizes a Price in hat cames where a series a such add with his name still exists. It appears from the Markan term of the literature of the Australia of the sizes of the literature of the sizes of the literature of the sizes of the sizes of the sizes of the literature of the sizes of

ग्रान् ताल सका बोधी संस्थानस वास्त्रात् ह सक्तांस पुरा बील सम्बद्ध बहेन विकरात् ह [Mikhapper parties, 16-12]

A sage named Atreva is mentioned in the Emisian silica of the Atharva-vela Life Waber's History of Sanchrit Literature, p. 153

I ni phhya këritë soom "s f Hari melle ilinters of Fannin; thiorax ato g fts আনা করা আনা আনাত্র কর্মার আনাত্র আনাত্র কর্মার আনাত্র আনাত্র কর্মার

स्वत्राह्म । मुक्ते बारको ह्या व (२००४६६० वर्धनः व ने)। व्यवस्थानसम्बद्धनः वाही हत्वस्था । वाल्यास्त्रिको व्यवस्थानस्य स्वत्राह्म स्वत्राह्म व (१८६६ वर्षक व्यवस्थानस्य स्वत्राह्म स्वत्राह्म व

a mere disquisition on soul in accordance with the yoga philosophy. He preached the doctrines of transmigra-The your doctrine of tion and emancipation under the parable soul.

of a tree To identify a gross object with "I" or to look upon it as "mine" is, according to him, the germ of selfishness which grows up into a large tree bearing the fruits of pleasure and pain. He m whom the tree of selfishness has not grown is freed from all bondege for ever. Things when looked upon in their true nature do not cause affliction but they become sources of great wors when we consider them as our own

From this summary we may conclude that Dattatreya ex-pounded the philosophical side of Anvikuki and not its logical Barrect.

PUNARVASU ATPETA HIS DISSERTATION ON THE SENSES (CIRC \$ 550 B C.)

In the Caraka-samhita, the original author of which was Punarvau Atreya, there is a dissertation on the senses (indriga) which seems to belong to the Annihital system. The Caraka-

n = Atreva who was perhaps the

-n books as a Pro-

Professor Atrays of Taxile.

* * *

fessor of medicine under whom Jivaka the physician of Buddha studied for several years at Taxila about 550 B C Atreva was

to the use of the word Punaryasu in the singular number shows that Atreya whose proper name was Punarvasu was a Vedic sage

It m not known whether the Caraka-sambith, as it exists at present, contains any genuine teachings of Atreva, but the most elementary doctrines of each book of the sainhith are by common consent ascribed to him The eighth chapter of sutra-sthana

I Atreva E called in Tibetan de Dark & Egyundez kvi bu teser Mahavyut patts, p. 22, Behleothern Indica) । चर्चात इन्द्रिय पत्रभ्योगसभाव बाक्याबाय इति च काच धरशम् चार्चय ।

⁽Caraka-sambuta, Sütra-sthana, adhyara b) Hash bayur, Duha HI Fade Rockbill's Life of Buddhe, p. 5t. Cf Pale

Mahavagra, hisandhakes I, VIII in which there occurs the name Atthaka · wafu guantemanny (Paneni's Artadbyani, 1-2-61)

t sage names Dattasses a bub o as the cests in armst

First was justed to kept's measured on the Princesta per have target threshold to that a Principle of others per name of the easy was Patria at the family name was Africa He fired on the turns full on hathawar where a temple asset, said with in pame of the case. It appears from the Markan few

I Mani mall a History of Sandy of Literature p. 215

ated with his name silvenies. It appears from the purious that the Annihist silva enjourned by him consisted of stabling attack some to

वास्त्यक्ष्णी क्षीप्रकृत्याः
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वाष्ट्री वाष्ट्र

ৰাপালিভাগভড়াৰ হস্তাখালিল কৰিবাৰ ই (টাইন্তেখনৰ চলনান, 1-3-12), মাৰু সাদ ৰখা খাঁচী খোগৰীৰ বুনিলা। ৰাজ্যলৈ হুখ বীজ খনতে হটৰ বিভাগেই ব

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a mere disquisition on soul in accordance with the yoga philosophy

He preached the doctrines of transmigra-tion and emancipation under the parable The yoga dectrme of

of a tree To identify a gross object with "I" or to look upon it as "mine" is, according to him, the germ of selfishness which grows up into a large tree bearing the fruits of pleasure and pain. He in whom the tree of selfishness has not grown is freed from all bondege for ever. Things when looked upon in their true nature do not cause affliction but they become sources of great woes when we consider them as our own

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12. Punaryasu Atreya his Dispertation on the Senses (erac) 550 B C)

In the Caraka-samhitā, the original author of which was Punarvasu Ātreya,' there is a dissertation on the senses (indriga) to which seems to belong to the Anviksiki system. The Carakasambita, originally called the Avurveda, m said to have been delivered by a sage named Puparvasu better known - Atreya who resided at the side of the Himalayas The sage was perhaps the same Atreya' who is mentioned in the Tibetan books as a Pro-

fessor of medicine under whom Jivaka the Professor Atreys of physician of Buddha studied for several Tazzia. years at Taxila about \$50 B C Atroys was

a countryman of Panini as both of them flourished in the Puniabone at Taxila (Takeasila) and the other at Salatura Like the Astadhyayî of Panini, Atroya's Ayurveda' was divided into eight books called "athanas" or "places" The rule which Panini lays down as to the use of the word Punarvasu in the singular number shows that Atroya whose proper name was Punarvasu was a Vedic sage

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i Atreya is called in Telestan dig Auril it figure-den kyl-bu (rede Mahkeyutpatti, # 22, Bibliothees Indien) र सर्वात इन्द्रिश्चावसम्बोधनधान माध्यासाम इति प्र ब्याद सरवान् स्वाप्य ।

⁽Caraka-sathhua, Mütra ethana, mihyaya 5).

[·] Habdayur, Duka III. I de Rockhil's Life of Buidhe, E St. Cf. Pale Mahāvegs, Khandhakas I. VIII in which there occurs the name Atthaka • # "[4 guintemanny (Panint's Astachvayl 1-2-61)



A good speech is (1) fraught with sense, (2) unequivocal, (3) fair. (4) not pleonastic. (5) smooth, (6) determinative. (7) not hombastic, (8) agreeable, (9) truthful, (10) not harmful, (11) refined. (12) not too laconic, (13) not abstruse, (14) not unsystematic. (15) not far-fetched, (16) not superfluous, (17) not mopportune. and (18) not devoid of an object.

A speech, if it is to be freed from the faults of judgment,

should not be prompted by lust wrath, fear Characteristics of greediness, abjectness, crookedness, shamesound speech. fulness, tenderness or concert

A speech is said to be lucid if there is agreement between it on one hand and the speaker and hearer on the other A speech which, though clear to the speaker himself, is uttered without any regard for the hearer, produces no ampression in the latter speech again, which does not convey the meaning of the speaker himself but is uttered solely out of regard for the hearer, is disingenuous and faulty. He alone is a speaker who employs words which, while expressing his own meaning, are also understood by his hearer.

14 ASTAVARRA-A VIOLENT DEBATER HOW HE DEFEATED A SOPHIST

(ABOUT 550-500 B C) van nume it as a name Agénustina del numbros

¹ Mahabharata, Venaparva, Chaps. 133-134.

INDICES I COULD AN ERWY CO. 5 "

of the work centains a dissertate a t which is given below There are five ergans of sense was t

and skin. The five elements of which earth, water and air. The fire of jerta of smell taste and touch. The five his lent

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His detrona of the

tory and the to "

different from " such cannot attend to them simultare perceive more than one thing at a tire

Dissertations on the senses Lke to buted not a little to the development . * * formed a part of the Angikuki

(15) not far-fetched, (16) not superfaces, (17) and important, and (18) not devoid of an object.

A speech, if it is to be fired from the futire of justiment, abough not be grounded by furt, with, feer, count speech grandment, abjectives, or wholeses, shame-falment, sendences or concern.

A speech is said to be Incid if there is agreement between it on one hand and the speaker and seem on the other. A speech which, though clear to the speak of Limits, is citized withink though clear to the speak of Limits, is citized withink to regard for the heaver, produces not convert the meaning of the speak speech again, which does not convert the meaning of the speak in themsel that is uttered solely one speak of the heaver, is distinguished and the speak of the s

14 ASTAVARRA-A VIOLEUT DERATER: EOW RE DEFEATED : A SOPRIST LABOUT SEO-SOO R.C.

(ABOUT ASO-SOO BC).

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came to attend a sernficial coremony at the patient which are is an 263 m Mathila. Being prevented the gath Adiatry at the fact and the gath Adiatry at the gath Adiatry at the gath Adiatry at the patient of the bland, the deal, would be gathered to the gathered to enter the samples gathered to the gathered gathered

Aptirate's deletamin is produced by the control of the control of

16 INDIAN LOGIC, ANCIENT SCHOOL, ANVIKSIKI, CHAP. II

hooks, thou heedest them not." Janaka replied "Your words are excellent and superhuman As you have defeated Vandin in debate, I place him at your disposal "1

15 ASTIVAKEN SOLVES PUZZLES

At Mithill King Janaka to test the ingenuity of Astavakra once made a statement as follows -"He alone m a learned man who knows the thing which is

possessed of 360 spokes (i.e. days) 12 parts (i.e. months) of 30 subdivisions (days) each, and 24 joints (i.e. new moons and full moons)

Astavakra who fully understood the significance of the statement replied as follows --"May that ever-moving wheel (i.e. the sun) that has 24 joints

(se new moons and full moons), six naves (i e sessons), 12 peripheries (i e, the signs tetävakra's ingenisty chicite applause of the zodiac or months) and 360 spokes (1 e degrees or days) protect then "

"Who amongst the gods beget those two Janaka saked which go together like two mares yoked to a car and awoop like

hawks 2 " Astavakra said "May God, O King, forfend the presence of these two (10 thunder and lightning) in thy house, yea even in the

He (1 e the cloud), whose character is the house of thy enemies wind, begets them " Thereupon the king said "What is it that does not close its

eyes even while sleeping, what is it that does not move even when born, what is it that has no heart and what does increase even in its own speed "?

Astavakra eard "It is a fish that does not close its eye-lids while sleeping, it is an ego that does not move when produced, it is a ston

aes in its own spe

Mehkuhi Ganana' which "Gotanaka" was one Thu order ever more most probably to the followers of Gotama or Gautama the founder of Anvikaki. The Brahmania-sunta' describes a sage designated as a falk, fagrunntainan, and simmen (cannet) who maintained that certain things were streamed and state things.

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INDIAN LOUIC, ANCIENT SCHOOL, INVIKING, CHAI 20

We thus find that Medhatiths, Gotama, Gautama and Medhatical tith Gautama were the names for one and the same person, the founded the Anviksiki par excellence. His work on Anviksik has not come down to us in its original form. We do not there fore know whether he treated of the soul and reasoning together in one volume, or dealt with them separately. His theory of resoning has reached us in a crude form through the Carake samhis while we mar

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sutta. e tem

Nyaya was prevalent in the as; o, Bhass, and by "Nyava sastra" he really mesn Bledhätithi's work on

its prototype the Anviksiki. In the Santi Anviksiki parva of the Mahabharata, there is mention of a Medhatithinho. along with certain other sages revealed to the world the Upan sad-doctrine of emancipation This Mediatrith seems to have

been the same as our Medhatithi Gautama

Medhatithi Gautama is more often called simply Gautams As previously noticed, Gautama was the name under which the founder of Anvikatki was best known in the Padmapurana Mataya purana, etc., and his art of debate is still designated as Goulant

Vidyà (Gotamide science) The fame of Gautama as a great master of the art of Cautama montioned in debate seems to have spread as far at the old Persian scripture

In one of the yashts of the Khorda Avesta edited during the reigns of the Sasanian Kings Ardashir (A D 211-24) and Shapur I (A D 242-272), we read "how the Fravashis cause

कतर्यकीवशिवदी भन्ने काश्रारक काता

वामप्रवास् प्रश्नुवास समोध्यः वदनर्शते ह चित्रं व परे भाग विश्व सम्बर्धियां कि ।

क्रेमानिविदेश । .. सर्व कर्ती क्रमयकाः व

(Wahabharate, Santiparva Woksadharme, adhyava 243, verses [4-17]) I Fade the 15th yeaht, para 16

s Fule the 13th yeaht, pare 16; and Early Religious Postry of Persia, by J. H.

Moulton, p 14f

I Bhasa's Pratima nutaka, Act V. p. 79, M M Ganapati Sastri's edition

According to Arcia viret plims, the Avesta written on cow hides with golden and given to the Personse by Zeratusht (Zoroaster), existed in its original form ink and given to the revenues by Zaratushhi (Zorosaiser), amaded in its organisation for 3.0 Jesus until B was burnts by Islander Runni (Abstander the Oreal) who destroyed Perceptole about 32.5 B.C. The Ingressite that survived were put to gather by Consideran present under the names of Awesta, which was stated and gather by considerant present under the names of Awesta, which was stated as specialty of the surgested that the was in the Marian and Shapter of the Sasanian procedure. proclaimed cannot strong an engine or anniable and Shaple of the relationship in it suggested that it was in the Sasanus period that Indian traditions entered the scripture of the Persons Cf Dr h. Geldner's Person' in the Encyclyster of the Charles of the Charl

people might ask their advice. The debates or dialogues, such as 1 at All I learness and and

the councils, constituted the technical terms of the Anviksiki

17. THE TECHNICAL TERMS USED IN THE COUNCILS OF DEBATE

(900-500 BC)

Some of the technical terms used m the councils of debate had grown up along with the Upanisads. Some of the terms used For matance in the Taittiriva Aranyaka in the Brahmanas and Upanuada. we meet with four terms, viz (1) Smrti

(scripture), (2) pratyaksa (perception), (3) astihya (tradition), and (4) anumana (inference) These terms recur in the Ramayana with a little alteration as (1) mitihya (tradition), (2) anumana (inference), and (3) sastra, scripture Three of these terms, are used in the Manu sambita, as (1) pratvalsa, anumuna and sastra

Similarly in the Aitareva Brahmana, Kathonanisad, etc., there occur such terms as tarks (reasoning), valia (debate), yukit (continuous argument), falpa (wrangling) vilanta (cavil), chala (quibble), nirnaya (ascertainment), prayojana (purpose), pramana 1 (proof), prameya 10 (the object of knowledge), etc

। कृतिः प्रत्यच सैतिश्चान्। चनुनावकृतुष्टवन्। श्रीराशिकश्चकः। वर्णेरेव विवासन्वे । (Tasturive Areny ske. 1-2)

देतिश्वतन्त्रावस् प्रत्यसमस्य भावगदः।

भी दि समाद परीचाने कृतश्चवानपृत्तिता s (Ramayana, 5-67-23) प्रत्यचानुनायच् जाकच् विविधायमम् ।

ष्यं सर्विति वार्थः वर्षाश्रदिवधीयमा । (Manu-semhitä, 15-105)

4 Torks occurs in Kathonsmand, 2-9. Manusamhitä, 13-108; Mahlbhärata,

2-Mai Court 10 Ratiogament, For Assaurant, very and 7-53-13, and 7-53-

" Prandes occurs in Mans sachhitë, 2-13; Rămēyana, 2-37-21, and Mahfbharata, 13-6572, Kautslyn 2-1 14 Promeye occurs in Ramevana, 1-32-13, Wahabharata, 1-157 and 8-1449

CHAPTER III

The Dectains of Antholis

In A thency or Inners Court ictors Der Sier Pf's

The threes of resona clean which I ented at improper subject of Anniholo grew out of debates in course is of beared men in the than i gram out of defiates in competition Are references to commits for the discussion of metaphrocal and jecto eg the nature of the soul and the distress first in Praintingations reports the give reduces of a course in which Subeid Bharailraja Sairya barsabama Sauregraf Giget Kansalya Asvaltsana Bhargava Vantaridis and Kalurdel Kilis sans approach the same Poppalade and ack him a series of god tions such as "how has this world been prediced," "how is sustained" and how does the life-breath come into our tely Such a council was called smoot, semile selfd), puried or pole

In the secto religious institutes at Mine A Council I hernest Paratara Tajavalkya and others, w find that the council consisted generally

four, ien or twenty one Brahmana, who were fearned in the Yea and secular literatures and could give decisions in matters on whi

केमकेशर्व कारकेष पाश्चाकार्या विश्विकाण rt 7shed see open part, 5-3-1)

mer.

केमकेलुके चाक्त्रेयः वाखासानां वृद्यवद्यायमान (Brhadfrantaka 6-2-1)

Max Miller's Hatory of Ancient Sanskest Literature, pp. 129-132 Prainopanised, Praina 1-6

चैनियो देशुमासको मेंबको अन्तेशमानः। व्यवसायिक पूर्ण वरिषम् छ। इसामरा ।

(Manu sembité, 12-110, 11);

क्रमाचितायतो वेऽनेः वैदवेदासावारमा । पश्च वश्चो ना वश्चीताः परिवत् का प्रकीतिना व (Parafara-samhită, 8-19)

समारी नेद्धसंद्वा एउँम् नैविद्यनेव था। का अने स स मधी का देवो वाम्यासिका ॥

(Yanavalks a easining it, 1~9)

a debater can establish his own points and set aside those of his opponents who indulge in unfairness. In the department of Hetusastra (Logic) there is indeed no work older than the Tantra-vulti which a little manual on the systematization of arguments or debates.

The technical terms constituting the Tantra yukti are the following :---

(1) Adhikarana (a subject), (2) mdhāna (arrangement), (3) yoga

LUMBS LWG Terror ٠

and (32) thya (ellipsis)

In the Caraka-cambita the Tantra-pukts, which consists of

thurty-fo-

fore from Caraka sau

Gneepeti-8/7.199 ..

19. MEDITITHI GAUTAMA'S DOCTRINES AS REPRODUCED IN THE CARAKA-SAMHITY LABOUT 78 A D)

The Caraka-samhità i gives a summary of the principal doctrines of Anylkaki possibly as propounded Who was Caraka ? Medhatithi Gautama Caraka m a general name for the ancient sakhās (branches) of the Yajurveda as well as for the teacher of those šakhās "The word "Carakah" signifies, according to Panini,2 the nersons who study the Veda it a.

· ! As Atreys communicated his Avurveda sambits at first in Agravita, the Caraka-samhitā is also called the Agoreofe-tantra. Agoreofa in called in Tibetan Aultage Melehm hing freds Mahavyutpatis, part I, p. 23, Bibliotheca Indica etries)

TOTCETOR (Panini's Astadhyays, 6-3-107)

Max Möller's History of Ancient Sanskrit Laterature, 2nd edition, pp. 225. 350, 354, 359



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The technical terms constituting the Tantra-yukts are the following ---

(1) Adhikarana (a subject), (2) vidhāna (arrangement), (3) yoga

The thirtistum terms

In the Caraka-rambita the Tastra-yukts, which consists of thirt

The epstadiffer sam-Caraka sa

19 Meditatith Gautava's Doctrives as reproduced in the Caraka-Samhita (about 78 A III)

The Caraka-sambità gives a summary of the principal docwho was Caraka; times of Anvilvelli possiby as propounded by Medhatithi Gautama Caraka; a general pame for the ancesta skabka general pame for the ancesta skabka general; and as well as for the teacher of those skabkas. The word "Carakah" sgunder, according to Pannu, the persons who study the Velatite.

v I As Atreys commonacatal his Ayurvode-sambitš at first to Aguives, the Caraka-sambitš is sino called the Aguivese tantra Aguivesa se called in Tibetan Ruhasay Melebim hing (seds Maharyutpatil, part I, p. 23, Bibbiotheca Indica

Max Müller's History of Ancient Sanskret Laterature, 2nd adstron, pp. 225, 350, 384, 368.



As regards Kārvābhimiriritis, il does not appear to have been part of the Anviksiki of Medhatithi Gantama Perhaps it was part of the Valance a nh lose share an earlie stand

the artist per a 200 production of

Corner to menated from Matha gratyal ea, anumana and aupumya under the thi Gautama ? sub-head padamärga of sambhasá vidhi s uncertain as to whether the first four or the last four were in-

cluded in the Anviksiki of Medhatithi Gantama Sambhivi-vidhi or vida ridh, was undoubtedly the principal topic of Anviksikiridya Some of the terms coming under the sub head vida-marga hed not however form a part of the original sambhasa viths nstance the terms dravya guna karma, sămānya, vicesa and sama Mya were borrowed from the Vaise-ika philosophy in its first stage and incorporated into the vida-marga by Caraka himself There are other terms such as pratight, sthippash pratisthippand, helu upanaya, nigamana, uttara, destanta and siddhanta which in their technical senses were perhaps unknown to Medhatithi Gautama and were introduced into the wide mirgs by Caraka while he com-

piled and redacted the Ayurveda sambita in the first century A D The terms coming under the three heads are explained in the Caraka-sambitā as follows -Karyabhinitvitti--- the aggregate of resources for the accom-

plishment of an action

A person who is determined to accomplish an action success-

fully should examine the following resources -

 Kärana or helu—the actor or agent who accomplishes an action.
 Karana—the instrument which co-operates with the actor to accomplish the action (3) Karya-yons-the material cause which while undergoing modi-

figation m developed into the action

(4) Karya-the action for the accomplishment of which the actor

(5) Karyu phula-the effect for the attainment of which the action

(6

(7) Desa-the place of the action

(8) Kala-the time of the action (9) Pravrils-the activity or evertion put forth for achieving the action

(10) Upaya-a favourable circumstance or that condition of the actor, instrument and the material cause in which they can well render facilities and side to the action being accomplished



already studied at removes that mesapprehension, and if there was no misapprehension in the subject is produces zeal for jet further study. It also makes debaters familiar with certain matters which were unknown to them. Moreover some precious mystic doctrares, which a preceptor imparted to his favourate pupil, come out in sevence from the pupil who, owing to a temporary accritement and ambition for victory, is impelled to expound them in the course of the debate. Hence were men applied debate with fellow scholars

Two Linds of Debate (dvisidhā sambhā «ā)

A debate with a fellow-scholer may be carried on ather a line and a companid debate in pecacially (sand-shap) or (2) in a shirst A companid debate of epipention (say-shap). The first a called a companid debate (causlows sembla-sa), and the second a bottle debate (ray-shay sambhas). The congecual debate takes place when the respondent (or opponent) is possessed of crudation, windom, eloquence and readmiss of reply, is not wratbfut or malicious, is well maged to the act of resistance and is true and in a desirable and the same of reply, is not wratbfut or malicious, is

are irrelevant While using persuasion with gentleness, one should keep in view the subject of debate This kind of debate is called a peaceful or congenial debate.

Before entering upon a hostile debate with a person one should
A hostile debate

Examine one's atrength through a casual

Annual to the test of the sea of the season of the season

bility, shallowness, shyness and mattentiveness

Three classes of respondents (trendhah parah)

In consideration of the merits and dements mentioned above the respondent (or opponent) may be of three kinds, viz superior, inferior, and equal

A Council of Debate (parisad)



should be defeated by being thrown into a state of nervous exhaustion. An opponent who is timed should be defeated through the excitement of his fear. An opponent who is mattentive should be defeated by being put under the restraint of a certain rule Even in a hostile debate one should speak with propriety, an absence of which may provoke the opponent to say or do any

thing Influencing the assembly one should cause it to name that as

the subject of debate with which one is per-Council. feetly familiar and which presents an insurmountable difficulty to one's opponent

When the assembly meets one should observe silence after saving to one's opponent "it is not now permissible for us to make any suggestions. Here is the assembly which will fix the subject and limits of debate agreeably to its wishes and sense of propriety "1

The Lamits of Debate (vada-marudda)

The limits of debate consist of such directions, as "This should be said, this should not be said, if this occurs defeat follows, etc ""

The Course of Debate (vada-marga)

The following are the categories which should be studied for a thorough knowledge of the course of debate -

- (1) Debate (vada)-a discourse between two parties agreeably to the scriptures and in a spirit of opposition on a subject such as " whether there is rebirth, or there m no rebirth of two kinds, viz (1) wrangling (pripa) which is a debate for the purpose of defence or attack, and (2) cavil (vianda) which is a perverse debate for the purpose of a mere
- attack (2) Substance (dearys)-that in which actions and qualities inhere and which can constitute a material cause g ether, air
- fire, water, earth, soul, mind, and space (1) Quality (quan) - that which inheres so a substance and is inactive, e.g. colour, taste, odour, touch, sound, heavy and

.....

3 Th. . . .

¹ This trick, the knowledge of which is sweld in genering oneself against a funning debater, should sever be adopted in a fair debate -- R C, Virtabhuana. I L'dayantearya (10 h century A.D.) following the old laws of debate observes that an objection may be removed by debate, but on no account should it proceed beyond the limit of practical aboundity

Minintefuciner uninerfanne. # (Kummanjale, 3-7).

it is non produced, the re-interrogation will be "why it re non-produced I" (33) Deject of speech (rukya-dosa) consisting of inadequacy, re dundancy, meaninglessness, incoherence, contradiction, etc (a) "Inadequacy" or saving too little which occurs when there = an omission of the reason, example, apple tion or conclusion

INDIAN LOGIC, ANCIENT SCHOOL, ANVIESIES, CHAP. III

- (b) "Redundancy" or saying too much which consists of (i) 'trrelevance " eg a person talks of the polity of Vrhaspats or Sukra while the subject of discourse !! medicine of (u) "repetition," eg when a person re Personal at any to the man and any property of the and any property in

 - ves a connected meaning, e.g. wheel, the
 - thunder, morning etc (4) " Contradiction" -consisting of opposition to the example tenet or occasion eg on the occasion of sacrificel, antinals should be offered up. Any thing uttered inconsistently with the occasion is contradiction
- (34) Excellence of opency indign-postumed -when a speech is free! from proloqueer etc. se frought with well expressive words and is otherwise unconsurable it is applauded as excellent. reffect or mentorous (35) Quille (reals)-a speech consisting of more words fraught with running plausibility and diversion of sense It mof two
 - kinds vis (i) quitile in propert of a worl, eg a permit gare the word 'navatantra to signify a man who has studied ains maintages though he smalle intends to signify a man who has stated his scripture resently or (2) 'quibble in respons the general to ag the most ine which rune ghthere about I also cure tome hitre as both come under the -----

in respect of their questionable character, of the intellect is non-eternal, because it is intangible, as a sound. Here the eternality of the intellect is as questionable as that of the sound.

(37) Mutumed (afita-kūla)—a fallacy which arises when that which should be stated first is stated afterwards

(38) Attribution of censure (upalambha)—imputation of defect to the reason adduced

the reason adduced

(39) Avaidance of defect (parahara) which occurs when the defect

is corrected or amended, o g when the soul resides in the
body the growth of the soul resides in the

no longer noticed hence

when a disputant, being attacked abandons the proposition first advanced by him, e.g. A person advances first a proposition wiz

the soul is eternal, and being attacked by an opponent he abandons it saying,

the soul m not eternal

(41) Admission (abbushusab)—the acceptance by a person of what

 Admission (abhyanujāā)—the acceptance by a person of what is attributed to him by his opponent, whether agreeable or disagreeable, e.g.

£ "

stead of advancing the proper reason adduces a different one

CHAPPIE IS

Beception accorded to Applicable

Prop eso lif nawater

20 August coupewars to centule Cincins

dardisti known as Relucited or Tarks rifes, to servel principles of which might be applied to test the rability or other wise of the injunctions and po his thorat lead down in the State Dharma alites, was not received with favour by a certain settle at the little state of the Richmans, who could never think of calling in the article at the state of the Richmans, who could never think of calling in the article at the state of the s

Antituhi organi m dhelicili, the science of Logie, regardles the total of the north on Sacred Law (Dharmis data) which they should follow as their guide. Vyhan in the Mahabharata, Santiparra, relates the dole

पी।वरुकेंग ने वृत्ते चेतुत्ताकाश्वरक् दिया । य यापनिवेशिकार्की शासिको देदनिक्या ह

(Manu-samhtiff, adhydya 2, verse 11)

 चर्चमाओष् ग्राचीष् विद्यागीषु युर्वेशाः
 वृत्तिमाच्चीकिमी भाग विद्ये प्रवर्शक है तः 38-39 व (श्रितांच्याक्तिकी भाग विद्ये प्रवर्शक है तः 46-39 व

चाक्याणं प्रथितायो है तुन्ती बेट्निन्यतः ।
 चाक्योण्डिक नर्कन्यतान्तुरङ्का निर्मायात् ॥ 47 ॥
 चुन्तावारणः वर्षदिया स्थाप प्रकृष्णः हैत्यान् ।
 चान्नीयः प्राधिकारणः वर्षावारणाः च दिलानः ॥ 40 ॥

माधिक चन्द्रेमही च सूची पश्चिमधानिकः । मधीद प्रकृतिपैति स्थाधनो पन दिन्त ६ ४९ ६ (Mahābhārata, Skatiparva, adhykva 180)

In the Gendheren teatre we fied — ত্ৰীন্দ সীপ্তৰাজ্ঞিবিৰো আৰু হয় ছি। ছাহেছিট জীনিয়ামন্ত্ৰা অধিবাধা অঞ্জঞ্জিত হ (Concret in Princepoul teatre) ful story of a repentant Brihmana who, addicted to Tarka-udyk (Logic), cartied on debase dworced from all faith in the Vedas and was on that account turned into a jackal in his next birth as a penalty In another passage of the Santiparva, Vyskai warns the followers of the Vedanta philosophy against communicating their doctures to a Tarkks or Logican Vyskai's does not care even to review Heis-astra in the Brahma-soltra seeing that it has not been recognized by any worthy sage. Stores of infliction of penalties on those given to the study of Tarka rdyo are related in the Skandapurtan's and other works, and mit he Nagashacarita' we find Kali saturating the founder of dweskeiki as "Go-tama" the most borine among sages

21. Anvieser held in high Estern in some Quarters

On the other hand Ānviņili, while it attached due weight to the authority of the Vedas, was held in very high esteem There were also people who could appreciate the value of reasoning for ascertaining truths. Thus the Gautana-sharma-sütrs' prescribes a course of training in Assistici (Logio) for the king, and eshowledges the utility of Tarks (reasoning) in the administra-

- • • • • • ক স্কৃত্যক্ষিত্যাল করি বিশ্বালয়ৰ আৰু । 18 ব (Mahāhhārasa Biotiparva, adhysys 246).
- चरित्रचाधारायामनदेखा ॥ 17 ॥ (Vedinte-elitra, 2-2)
 - मोतरः क्षेत्र सम्बद्ध क्ष्याच्या स्व सम्बद्धि । महीऽय मुर्मितरात्र मार्याली बीत्याच्यति । उत्तथानुस्योगोऽयो जुलित्वाच्यत्यक्षाः । क्ष्मे क्षोकोपकारात्र मत्य साक्षेत्रस्याति ॥

पालकामाभिदं बाष्म वार्षः प्रचानसः वनम् ।

- (Skundopurëne, Kalikakbanda, edhyaya 17).
 শক্ষাৰ বিভালাৰ মাজেত্ব কথাব্দিঃ
- मीतर्भ समर्थेनेच चया वितृत्व सचैन कः ॥ 75 व (Namedhacenta, cauto xvu)
- ः राजा वर्षेन्द्रेडं सञ्चयकः वाधुवारी वाल् वाधुवारी, व्याप् वाम्पीयकावा-विविधीतः सावाधिकते सर्वेद्ववृद्धायः । वैवाव्युक्त ववावायः अन्तेत्। विविधयो पेतिपरक्षेत्र प्रसन्दक्त विज्ञो स्ववेदः ॥

tion of justice though in the case of conclusions proving the compatible, the ultimate decision is dire to to be made by reference to persons versal Anvikuki useful for

in the Vedas Manu' admits that direct severtaining truths or duty should be ascertained by logical reasoning (hirls), but the reasoning should not, according to him, be opposed to the injurtions of the Vedas He recommends Anviksiki (Logic) as a rest sary study for a king" and a Tarki' (logician) as an indispersal. member of a legal assembly Kantilya in his tribatistis charateriors deribuit chogo as the lamp of all sciences, the resourced all actions and the permanent shelter of all virtues

Vaplarathan counts Vyster or Logic among the fourters Frincipal sciences while Vana's simila that he was able to arrang and class is the Upsmeads with the lelp of darkbeilt or Logic to the Padmaparina Ayaya Logica is included among the Curteen pr aripal transhes of learning promulgated by Gol Viens while the the Materabulane, Nama anger (the science of Publ.) tobether

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के किंद्रांशकारी विश्व के बच्चार विश्व के बच्चे के कुन्त क्रिकेश्चर्य प्रश्ले कार्यातकोष क्रावण ह

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कर्षेत्र कर्योश्वस स स्टाट सम्बद्धेत स micro buom et magrades an a a campaca fillipet a camp fi

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as a home county. To manufact a win we ha ween die in ground information

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and the second s many con being rising والأرام والمستمونة والمستوالة والمستوالة والمستوالة والمتاريخ ith the Vedas is said to have emanated from the mouth of

Santiparva* refers to numerous tenets of Nyaya supported by reacommo and same on while or the Administration of we find that d by logicians

r-arguments to

valiquish one another. Similar other instances of the popularity of Nyaya (Logic) may be cited from the Mahabharata and other works which were composed in their present forms about the beginning of the Christian era It seems that the unfavourable criticism to which Anviksik!

(the science of Logic) had long been exposed, terminated practically in the first century A D when, under the name of Nuava sastra, it accepted the authority of the Vedas and propounded the doctrine of syllogistic reasoning the validity of which was never challenged

न्याथविधा चिकित्ता च दानं पाद्यपतं तथा । 1 चेतुर्वेष यथ जन्म दिख्यान्य पश्चिमपु ३ - १७ % (Mahabharata, Adspares adhyaya 1)

> माय नचावविश्वानचार्ववेदवार्य । 42 व भाषमध्येपविदाश परमार्थञ्चमा मते।। 46 व

(Mahabharata, Adsperva, adbyaya 70)

वनमधोक्यनेकानि नैकेशज्ञानि नादिभिः ।



unknown nor with regard to things that are definitely known, but it functions only with regard to things that are definitely "Materians define," so doubt myles and are doubtful." Vaterians define, so doubt myles are sufficient to sufficient to the takes evidences to suffice a yillogism which consists of a "proposition" based on reception, an "application" based on comparison, and a "conclusion" based on all the privious from "Visionathia & explains spigies acrifps as the escential form of a syllogism which consists of its five parts, and Mathewater's understands by the term spige as intercace for the ske of others in which a syllogism is specially employed. In view of this stehnical meaning we may interpret Myleya-patria as the science of syllogism or the acasocs of inference for the ske to closes, that is, the science of inference for the ske of others, that is, the science of inference for the sake of others, that is, the science of inference for the sake of others, that is, the science of inference for the sake of others, that is, the science of enforcements of the sake of others, that is, the science of enforcements of the sake of others, that is, the science of enforcements of the sake of others, that is, the science of demonstration.

23 THE ANTIQUITY OF NYAYA-SISTRA (PROM CIECA 1 A D)

The term "Nyaya" in the sense of Logic does not appear to have been used in literature before the first signify Logic

Nyaya dd not formerly agaily Logic

Pantin' (about 350 B C) did

not know the word "Nyaya" in the sense of Logio, and even Patañjab" (about 150 B.C.) does not seem to have been conversant with the word, which does not occur in his Bhasya on withdings It does not find place, in this sense in the Artha-

मार्थ विषक्षियोत पर्यान्यविष चेनपितृ। स्वारक्षण प्रदार्थ स्वात तथ पाठी कि वस्ति॥

(Artha Sistra, adhikarana 3, chap. 1, p. 150)

[।] प्रमा**पेर्थं परीचल** व्याचः (अंत्रहरूक-bhāsya, 1-1-1)

^{*} Yade VistonSithe's Nyšpa sšira vritu, 1-1-25, 1-1-31, 1-128 and 1-1-40 m much njeto-emripa, njeto-protage, njetopotorilaga and 1-1-40 m much njeto-emripa, njetopotorilaga and 1-1-40 m tendence in pojus (critogum) will be explained beter

Micharicarya's Servaderiana-samgraha, under the head Akapids-dariana, ii 116. Calcutta edition

⁴ Goldstocker in his Panini, p 151, says that both Kätyäyana and Patadjah knew the Nyäya-sutra There is homever no proof for the statement

There is no doubt that Famai degrees the word spine (evidently in the sense of justice) from the root of in his Astablysh, 3-1-12 as follows, — Wirewilliams deticts Ein Astablysh, 4-2-60 Einswife Manages as does not, however, pre-rappess rayon in the sense of 'logic'

⁴ Patafyal dd not use the word nesyfight (logiciat) as sydyn was not inthode in the skinddysme in his Bhilgre. The Ganaphthe, which includes it, is a later work.

⁴ Ny3yo significe just or justice, equitable or equity

42 INDIAN LOGIC, ANCIENT SCHOOL, RYTYA-SISTRA, CHAP I

sastra of Kautilya (about 327 B C) The term "Nyaya" which previously signified "right," "method," "analogy" or "maxim," is used in the sense of Logic for the first time in the Mahabha rata, Visnu purāna, Blatsys purāna, Padma purāna, Yājās valkya-samhita etc , in passages which are presumed to have heen written after the beginning of the Christian ers

The Nvava-Sastra was not so called before the subject of "Nyāya" (syllogism) was introduced into

it As the Caraka-samhita,' so far in we Nvsya used in the sense of Logic from about the know, contains for the first time an export lat century A D tion of the doctrine of syllogism under the

name of sihapana (demonstration), it is presumed that the word Nydya as an equivalent for Logic came into use about the composition of that Samhita, that is about the opening of the Christian era The word became very popular about the second century A D when the Nyaya-sutra was composed Vatsyayana (about 400 A D) uses the expression "parama nyiya " for the conclusion (niquimana) which combines in itself all the five parts of a syl'ogism Dignaga (about 600 A D) explicitly mentions the five parts or members of a syllogiam as Nysyavayava

THE EARLY PEACHERS OF NYAYA-VISTRA (AROUT 100 A D)

Nothing is definitely known about the early teachers of Neava-In the Adiparva of the Mahabharata " we find that the hermitage of Kaiyapa was filled with eages who knew the true

क्षमुख्याच नवेश स्थायहतिसमि प्रियः। दाका वश्वजनकिश्च क्याँ विश्वास्थर्तक व

(Amha datra of Kautalya adhikarana 18 adhyses 1, 2 279, Sham Statri s edition)

Mahabharan Adiparen adheken | varon 67 adheara 20 verses 62-64 and Santiparve albyaya 210 verse 22

I I mnu purasa, third part adhvava 8

e Mateya puråna 3 2 1 Paima puråna, Uttarakhanda chap 203

. Yajdavalkyasamh ta 1-3 ver I Caraka combits timens othles, allyfra #

a क्यों पाने का क्षेत्रमाते का कस्तावर क्षेत्रों विज्ञान विश्व करियों ज्ञासः । (Notice there 1-1 t)

· Nyfritravara called on Tileston "ridy pals you lay" orders to the Francisco menters b. glade Et. an foll topt ... Ente all ma da b mit mit mit mit all to

(Fishe 5 me him her blue pa. chap. of. | f practicyme, I be Cor क्षानकवाचिक्रमणमार्थेदवारहे (६ ३८)

मानाव कायन पूत्र कल्याच दिशावये ।

meanings of demonstration, refutation and conclusion as subdipand, deeps and addition, which are the Sanskirt equivalents for demonstration, refutation and conclusion, are the technical terms of Nyaya Satra as used in the Caraka assubiatt, it may be rea so nothly inferred that the sages who dealt with them in the hermitage of Kakaya, were the early exponents of that Satra Käyaya between the river Maint in the district of Saharanpur mixtures of the Saharanpur mixtures of t

25 NIRADA—AN EXPERT IN NYIYA-4ISTRA (ABOUT 100 AD).

In the Sabbiparra of the Mahabharata we find that a sage samed Narada' was an expert in Nyapa-datas. If we sabilul in distinguishing unity and plurality, conjunction and co-exiscise (inherence), genus and species, etc., eapable of deciding quetors through endersor products of promising, and Nituda's skill megits.

Nirade shill m spilogister reasoning indity of a speech of five parts (pandauguranikya) The "speech of five parts" refers undoubtedly to a spilo-

nikya) The "speech of five parts" refers undoubtedly to a sylingual of five members, and it is interesting to note that Narada,

विशेषकार्यक्षित्रीम्य गोणपक्षेत्रपृष्टः । ६ ४३ व जापवाचे परिवाल क्रमाण्येत्रपृश्चितः । जक्कक में विवालीः कालकार्यकार्यके । ४४ व इक्कक्षेत्रपृष्टिक कार्यकारकोत्सिः ।

(Mahabharasa, Adsparra, adhyaya 70)

मास्तिनीयभितो राजव् वर्षी पुष्को सुष्कोदसाय् ॥ १९ श मह्मास्त्रीरै अभवतः साक्ष्यस्य स्वाक्षयः । सायग्रहरूरे रक्ष्यं स्वर्शवंत्रस्यवेश्वितस् ॥ १० ॥

ı

(Mahabharata, Adsparva, chap 70).

* Nanda is called in Tibetan Ru gagg Mugsbyn-gyl-bu (vols Mahleveut-patti, part I, p 21, added by Dr E. D Boss and Dr Satus Chanda Vidyabhusans in the Bibliotheca Indice server, Calcutta).

नेरोपनिनदां नेना चार्च खरनपाधिका।
रितिपावपुराधकः प्रशासकानियोगितः ।
रितिपावपुराधकः प्रशासकानियोगितः ।
रित्रपावपुराधकः प्रशासकानियागितः ।
तेना प्रशासनियागितः ।
तिर्मावपुराधकः प्रमासनियागितः ।
तिर्मावपुराधकः प्रमासनियागित्यः ।

(Mahābhārata, Sabhāpares, adlıyāya 5)

1. INDIAN LOGIC, ANCIETT SCHOOL, NYTYA-TISTET, CHAP I.

century A D No work on Nyaya-sastra

written by him has come down to us But

Jayanta in the Nyaya-manjari quotes a verse attributed to him which gives an ex

always the name of Harr the Lord

carried messages of gods to men and sice

versa Once he left heaven for a pleasant

who, as we shall presently see, travelled in Svetadvipa (perhaps Alexandria), was one of the earliest experts in judging the ment This Narada represents the philosophical culture of the lst

Nerada was perhaps a Setttrans person of the lat

contury A D

position of a logical "point of defeat" (nigraha-shāna) technically

known as "the abandonment of a proposition (prating hani) The personality of Narada II shrouded

people Cur

ing at any fixed habitation He was of an imposing figure with flowing braids of hair and a long grey beard-wearing a mendi-

cant's garment, holding in one hand a staff of gold and in the other

a beggar's bowl together with a lute of tortore shell, and chanting Narada

ramble on earth and repaired to the court of Srnjaya who ordered has daughter Sukumari of unrivalled beauty to attend upon him

Narada fell in love with her, and they were married; but owing to a curse he looked like a monkey to his bride He however worked off the curse by severe austerities, and Sukumāri could with difficulty be reconciled to him when he appeared on the removal of the curse, in his resplendent beauty Narada studied music fo two years under two wives of Krena Jambavati and Satyabhama

but had to prolong his studies for another two years under the but has to protong mis stronger for another two years under third wife of Krena named Rukmini to attain mastery over the

He visited Svetadvipas supposed to be identical with the । वदाच मारदा-

कारचा क्षत्रकाराचा प्रतिक्षा कम्हास्त्रता। नवाभी की धन कादी तर काल्लदी अनेतृत

(Nysya-manjari, chap XII, p 140) Vizzanagoram Sanabrit persec) I for beands about Varada consult the Mahabharate, Phigaveta purioe, rahminja porina besu porina beriha purina. Shaviya purina, Addhuti

मधाणीके हे सूत न धरेनु सनम पदस्त (Vigou purkon 1-15,)7k8)

वि क्रिका क्रिया म मामा प्रविमी विकास ।

(Wahshinston, Santiperva, 235.4) f with flyria. Cy or Competative studies in ountry of which the capital was Alexandria where he became the uest of a merchant in a town called Dvaidal-nāyaka, and where e saw Viṣnu (God) worshipped with fervour by devotees who ttained their suitable end through His grace

In the Varaha purana ' Nārada is stated to have in a previous irth been a Brahmana, Sāraswata by name in the city of Avanti, the offered oblations of water to his dead ancestors in the lake of laskara at Aimere

There is extant a work on Smrti a dated about the 4th century

(Studa's work on Smrti. A D, which is said to have been written

by the sage Nārada Other works such as he Nārada-pañca-rātra are also attributed to him The fiction about Nārada seems to have originated from one

The real Briefs about Narada seems to nave originated from one the real Briefs and Narada whose existence is unquestioned.

Narada whose existence is unquestioned sirafaultramika of Katayana as a decombant of Karada and the real from the many sciences including a straight of the straig

which took up his reof thought, the various
ollowers of which were known to the world after him

Our Nārada, an expert in Nyāya-āsātra, was a descendant or follower of the real Nārada or was an alto-was natural or was a subject of the Mānābābārata and Purānas who fathered upon him the sayings and doings of different ages und countries to make them suthoritative

J Variha purina, sribylys 2, veces 63-63, and adhysys 3, serees 3-7, in the libhothees Indice series)

^{*} The Närada-smrti seeme to have been composed about the fourth century A D wit frequently mentions desize (the Roman com deserve) which was imported to India about the time of the Roman emperors Compare सद्शद्भवस्थ

⁽Nirada-furti parsists 60, edited by Dr J Jelly, Bibbiotheca Indica series, Meutia)

Fefranco Dr J Jelly's Introduction to the Nirada-surft (Minor Law boola),

n the K II II series, p with N Market is unknown represents the theories of Sarada ampti, the real author of which is unknown represents the theories of Sarada ampti.

³ Shyana's commentary on the Revede, 8-3-11 and 9-104-6 Kanva was an increasor of Kanva aireasy menturned

Chindogropanised, preptibaka 7, khanda 1 verse 2, and "The Upanishade" translated by P. Max Muller, S.B.E. series, p. 110

1 Filo-cilest may signify grammar, rhotors or debate. Sankara interprets is at Loric.

44 INDIAN LOGIC, ANCIENT SCHOOL SYAYA SASTER, CHAP I who, as we shall presently see, travelled in Svetrelvipa (perhaps Alexandria), was one of the earliest experts in sudging the merit and demerit of such a speech

This Narada represents the philosophical culture of the 1st century A II No work on Nyava-sastra

Narada was perhapa a written by him has come down to us But fictitious person of the lat Javanta i in the Nyava-maniari quotes a conturs A D verse attributed to him which gives an ex position of a logical "noint of defeat" (nigraha-sthana) technically

known m " the abandonment of a proposition (pratitivi-4 int) The personality of Narada is shrouded in mysters. He' is represented in the Mahabharata and Puranas to have been himself

very quarrelsome and clever in exciting quarrels among other people Cursed by Brahma he wandered over earth without staying at any fixed habitation. He was of an imposing figure with flowing braids of hair and a long grev beard-wearing a mendicant's garment, holding in one hand a staff of gold and in the other a beggar's bowl together with a lute of tortoise shell and chanting

always the name of Hars the Lord He Legenda Nërada recarding carried messages of gods to men and vice versa Once he left heaven for a pleasant ramble on earth and repaired to the court of Sthiasa who ordered his daughter Sukumari of unrivalled beauty to attend upon him. Narada fell in love with her, and they were married; but owing to a curse he looked like a monkey to his bride. He however worked off the curse by severe austerities, and Sukumari could with

difficulty be reconciled to him when he appeared on the removal of the curse, in his resplendent beauty Narada studied music for two years under two wives of Krana Jambavati and Satyabhama, but had to prolong his studies for another two years under the third wife of Krana named Rukmini to attain mastery over the notes of the musical scale He visited Svetadvipas supposed to be identical with the

शरक् अवशाराणां प्रतिश्रा वसुदाक्षमा

I WELL BLCC! -

तकानी चीवतं वाकी तर कामनदी भनेतृ॥

(NySys-manjari, chan XII, p (40 Visianagaram Sanskrit series) t For legends about Narada consult the Mahabharata, Hhagavata puraga,

Brahmanda purana, Visnu purana, Varaha purana, Bharsaya purana, Adobuta Rama, ans, etc

तकाकोतेषु वे बूज म भवेषु व्यवन वदम् । (Voyata partina, i-15, tika) औरोहभेरीतरहो वि हीया। येना व मासा प्रवितो निमाक्ष ।

/Mahabharete, Sinti

Svetadvipa may also be identified with Syria. Cf Valency ism and Christianity," by Dr B N Seel,

attained their suitable end through mis grace In the Varaha purana | Nărada 15 stated to have in a previous birth been a Brahmana, Sarasvata by name, in the city of Avanti,

who offered oblations of water to his dead ancestors in the lake of Puskara at Almere There m extant a work on Smrti a dated about the 4th century

AD, which is said to have been written Nêrada's work on Smrti. by the sage Nárada Other works such as the Narada-panca-ratra are also attributed to him

The fiction about Nărada seems to have originated from one Nărada whose existence is unquestioned The real Nirada This real Nărada is mentioned in the Sarvanukramikā of Kātvāvana as a descendant of Kanva* and a seer of certain mantras of the Rgveda It appears from the

gether fictitious person requisitioned by the name Nárada ? compilers of the Mahabharata and Puranas who fathered upon him the sayings and doings of different ages and countries to make them authoritative

Our Nărada, an expert în Nyāya-šāstra, was a descendant or follower of the real Narada or was an alto-

Was there a logicism

¹ Variha purina, adby aya 2, verses 63-63, and adhyaya 3, verses 5-7, in the Bibliotheca Indica series) 2 The Nërada-smrts seems to have been composed about the fourth century A D

as it frequently mentions sinors (the Roman coin densities) which was imported into India about the time of the Roman emperors Compare 3441444 क्षीनाराच्या थ रव च 🕯

⁽Nārada-smṛti parkista 60, eduted by Dr J Jolly, Bibliotheca Indica series, Calcuttat

Fide also Dr J Jolly's Introduction to the Märsda-empt: (Minor Law books), in the H II III series, D Evin Nikrada ampt: the real author of which is unknown, represents the theories of

Bmrti and Ny five of the early conturnes of Christ \$ Sayana's commentary on the Reveda, 8-2-11 and 9-104-8 Kenva was an

aprostor of Kildyana already mentaged + Chindon openisad, prepithaka 7, khanda 1, verse 2, and "The Epanuhade" translated by F Max Muller, S B E. mores, H 110

I Fike-tikya may signify grammar, theterry or debate Sankara interprets it as Logic

If two tax trees Antiphr a most bring flores cour I 26 NYSTA OFTER THE STORY OTISMASS WHEE DE NESTA

The first regular with in the banks andres mitte banks extra er agt rome in true grave e.g. It st Da Seleantes to duited or of section he extremise give terms buttoned or and Engliero entrel abandos fraestiquet et Leet un the Sunnauten meiten irnat fer

write is not extitely the mark if we present that he heres referred by interpolations from time to tone. It contains references to the Satisfies Vancobs V to Mr. Br on Vertices and Patit it see tems of plat weples. There are in it passages which were queled almost certains from the Lanksvartra ontra " Madican ika shira " and other Bud that we though a were very powed about the theafter fourth century A D. It seem a that these passages were interpolated by Vateraxana mt + is vari to have written the first in -mertary called Bloom on the Annuality about ton Att. The Nation aftra contains in itself the principles both of Log - and I'll to plat

े बुद्धा विवेषवाणु भावास्त्र काकाळ्यानुषक्षीलः । ५३४५० स्टारक ६ ३ १८। "There is no sesson to the man manual as they are discreased by our intellect."

बुद्धा विकिथनाथामा अभागो वाक्ष्य स्टेवे । (Laskaratio elira, chep. II, क्र "He remot services the severe of those which are discound by our totallant.

क्य किवेदि अवश्वतीम्बाः अधिकताम् कार्क्षेताः वेतः (५,610,0210, 3 2 11). " Even in the case of a crystal there is no cause for the peak of set one after another, teremen all mairrefuels are manuscary "

अनुन्दतिक क्यांची कविकाध वदाख्यम् ६ (LabbleatEreatite, chap. VI) " lly saying that a thing to momentary. I mean that it is not produced."

िम स्पापितिहरावैशिकसान् (%yaya sites d. 1-12)। "Things cannot be erliquised owing to their inter relations."

nie muiel meini emeifee feeft (Mathymuika office, chap. 1). "There is no self-stickence of things owing to their mutual relationship."

म वन मायन् स घरवर्षक् वती वैश्वकार्यम् (Ny Sta ellina, 4-1-44) "A thing is neither existent nor non-existent nor both, every in the mutual

incongruity all existence and non-existence "

स प्रम बायम न कर्यन चन्त्री स्थितिनो कहा (Mathyamika sitra, chep, VII) "There cannot be production of a thing which is existent, non-existent or Sath "

साराजम्बन्तर सम्बन्धिकाचन् वा (Nyaga-altea, 6-2-32) "The concept of things is like a trult of jugglery, the city of the relested quire of a mitage "

In the same commentaires on the raysharders the addition of the Sûtra is distinctly named as Aksapada | Vatsyavana in the Nyaya-bhasya (about 400 A D) says that the Nyaya philosophy manifested itself (in a regular form) before Aksapada the foremost of the eloquent, while Uddvotakara in his Nyava-vartika (about 600 A.D.) affirms that it was Aksapada the Aksapāda credited as most excellent of sages that spoke out the the author of the Nyawa-Nyāva-šāstra m a systematic way In the

stitre. Nyava vartika tatparya-tika (81 A D) and the Nyava-mañjari. Aksapada is stated to have been the promul यका मामा यथा भागो अन्तर्वश्रमर यसा ।

मदोन्पादक्षवा क्यानम् तदा श्रष्ट पदाद्वतम् प्र (Madhyamika-stites, chap VII)

"The origination, continuance and creation of a thing are said to be like a trick of jugglery, a dream or the city of the celestral quire " वर्षसामाभाषा पसतः पतित-पतितम् काफं,वपतेः (KySya eltes, 2-1-30)

"The present time is non-existent because the felling down of an object

relates to the time during which the object fell down and to the time during which it will fall down "

बत' न बखते ताथत् चवत वैच बखते ।

समाजम विविश्वेष काम्याक क अगरी ह

(Mādhyamika-elitra, chap II). "We are not passing a path which has already been passed, nor are we passing that which is yet to be passed, the egistence of a path, which has neither

been passed nor is yet to be passed, is beyond comprehension." Aksapida a called in Tibetan 1/4. Alt as Ekan-mig-can, " with eyes on his

leet " (Fude Mahl-wyutpatis, part 1, p 22, edited in Sanskrit Tibetan English by Dr. Str. E. D. Ross and Dr. Saim Chandra Vidysbhusans, Bibliotheca Indica series, Calcutta.) ٠ योध्यपादवर्षि व्यायः प्रत्यभारदयां वरमः ।

मध्य राजकाचन एव शासकाशनवर्त्तवत है

(N) Sya-bhileyn, colophen, Vizsanagaram Sanskrit series) षद्चपादः प्रवरी तुनीशां समाध जानां सवती सवाद ।

प्रताबिकाञाननिष्टात देवाः वहिव्यवे नग वशा निश्मः ह

systematic form, were introduced by Aksapada into the Anciksiki

vidua which in its final form was styled the Nyaya-sutra Aksapada was therefore the real author of the Nyaya sutra which derived a considerable part of its materials from the Anviksiki vidyā of Gautama Just as Caraka was the redactor of the

ords was the

Aupomya or upomant (comparison) included in the Tantravukts and mentioned in the Jam's works in accepted here as a means of knowledge (pramasa) The term pramina" in the sense given here was not widely used even in the days of Caraka (about 78 A D) masmuch as he employed three terms, viz pariked, helu, and pramana, to signify the means

of knowledge (2) Promoun_tla shines of brondales that comments the goal

(3) I āda—a thre --- ---

for katha (cavil) T samkaya te of which to a set les Amada I to Abo Wo For - "t

> rebuke) was a technical term in the Caraka-samhitā doctrine of "mgraha athana" attained a high development

in the Nyaya-sutra

I INDIAN BEHIEF ANGSPUT BEHIND MYTTA GERTRA, EMAP 1

systems of philosophy. There is not be Niggordina an aramination of among histograph evaluations of a in bold III, chap. If there is a criticion of the Nindskin, distinct of intellect is data and the suggested extens of or mentations transits of it, in both V chap. I there is a review of the (hiddhird extensed continues possessit) and by Nethata doctrine of the transformation of Brahma (Brahwa pari whom old); is

29 THE ARRANGEMENT OF CATEORIES IN THE STAYANTERA.

The NAAL after treats of surteen rategories which comprise
all the topics of voids maying the course of delate) as commented
in the Caraka-seminit. While there is apparently no order among
the topics of the Caraka-seminita there exists evalently a regular
attrangement among the bategories of the NAAL after. The
rategories are, according to the commenrategories are, according to the commen-

The rategories erper tarries on the Nyaya surra supposed to represent stages of adolate represent stages in the course of a delate

lictures a disputant and fils respondent. The first of the cite goines is (1) primiting, which signifies the means of knowledge, and the second is (2) primings, which signifies to the objects of knowledge These two categories which constitute to the objects of knowledge the threat or case which adoption to to prove. The third category, the threat or case which adoption to to prove. The third category, (3) sensespa (doubt), having roused, and first (4) transvisual fourpose), which

rest on That to five parts called (7) aregors (members) Having catticu on (c) farla (confutation) against all contrary supportions the disputant affirms his case with (9) mrbogs (certainty). If his respondent, not being satisfied with thus process of demonstration, advances an anatthens, he will have to enter upon (10) side (devenuon) which

will necessarily assume th (12) vitanda (a cavil) Fa employ (13) hetudhāsa (fa and (15) tāti (analogues), his (16) nigrahasihāna (defeat)-

The Pointer one of Enunciation, definition and examination.

mere mention of the categories by ---

or the categornes.

•

I Vätsyäyana observes -विविधा पाद्य माजल प्रति । उदेशो सत्तव परीचा पेति ।

(Nysya-bhkaya, 1-1-2)

CHAPTER II

Contents of the Nyaya-stira,"

31 THE CATEGORIES THEIR ENTECTATION.

As the Nyan-estra is the foremost work on Nyan-Listin, a full summary of its doctrose in green here. Alsahida says hat supreme felicity, summare houses (inherence) is attained by the true knowledge of the system categories treated in his Nyanstra. The categories' are enumerated as follows.

12r categored are enumerated as follows —
(1) The means of right knowledge (primidized), (2) the object
of nebt knowledge (primidized), (3) doubt (researcy), (4) purpose
(priprimal), (3) example (dertistate), (6) tenet (reddistate), (7)
members (primidized), (8) confutation (tarks), (9) accertainment
(sirginate), (10) discussion (reddis), (11) wrangling (plage), (12)
caril (relate 73), (13) fallacy (dertisbase) (14) quibble (chala), (13)
analyze (15) and (18) the point of defect (norwhardshand)

52. THE CAVEGORIES THEIR DEFINITION

Definitions of the sixteen categories are given below -

(I) The Means of Right Enowledge (pramana)

Perception (profysics), inference (assumind), comparison (ups. w.l.s.), and word or writed restimony (sabia), are the means of right knowledge.

I Pair 'The Nationalizes of Greens' crentated by Dr Sais Chandra Valvalvaman in the "Gerred Rocks of the Hustins" server, Allahabad, also Dr Rallanty ne's translation of the Nghra altras, first four book, Beneres,

Pallanty mer transaction of the News alterno, creations of the News of the Miles of

If a good-region to state or experience of right congulated), (2) again g philabya (object (1)) again g philabya (object (1))

of a sense with its object, being determinate, unnameable, and

n-erratic Sense—includes the mind The knowledge of the soul, pleasure, pain, etc., = produced by their interfource with the mind which, according to the Bhisya 1-1-4 of Vatayayans, is a sense-organ

Determinate—this egithet distinguishes perception from indeter minate (doubtful) knowledge, as for instance, it man looking from a distance cannot ascertain whether there is smoke or dust. His knowledge, which is of a doubtful character, is not perception.

Unnameable—signifies that the knowledge of a thing derived through
perception has no connection with the name which the
thing bears. It arross in fact without the aid of language

thing bears. It arises in fact without the aid of language.

our fellow men. They cannot comprehend our perception unless we give a name to

it is at therefore concluded that the name of a thing is not necessarily present
and operative at the time when the thing is perceived.

Non-erraite.—In summer the sun's rays coming in contact with earthly heat (vapour) quiver and appear to the eyes of men as water. The knowledge of water derived in this way is not perception. To eliminate such cases the epithet, non erratio

fias been used

[The Sanskrif Sötra defining perception may also be translated as follows:—

Perception is knowledge which arises from the contact of a sense
with its object, and which is non-erratic, being either indeterminate ("mirrikalpaka" as "this is something") or
determinate ("markalpaka" as "this is a Stilmuna")]

In Tibeten the definition as stated as follows -

can be C for age on an gr off an area (an age of a for a a for a

CHAPTER II

Contents of the Nyaya-satra.

31. THE CATEGORIES THEIR ENUNCIATION

As the Nyâya-sûtra is the foremost work on Nyâya-âst full summary of its doctrines is given here. Aksapâda says supreme felicity, summum bonum (nihrrejuza) is attained by intrue knowledge of the suxteen categories treated in his Nyâya-sûtra. The categories' are enumerated as follows —

(1) The means of right knowledge (pramāna), (2) the object of right knowledge (pramēna), (3) doubt (samsaya), (4) purpor (prapojana), (5) example (dreidina), (6) tenet (sidahāna), (7) members (avayawa), (6) confutation (sarka), (9) secretisiment (surraya), (10) discussion (toda), (11) wrangling (sidap), (12) earti (witandā), (13) fallacy (kērtābhāsa), (14) quibble (chāla), (15) nanļoucu (tāla), and [16) the point of defeat (nigrabasāhā).

32 THE CATEGORIES THEIR DEFINITION

Definitions of the sixteen categories are given below -

(1) The Means of Right Knowledge (pramina)

* Bend

Perception (pratyaksa), inference (anumana), comparison (ups mana), and word or verbal testimony (sabda), are the means of right spowledge.

(1) cEq. 1732 ps. (see a. 12) and the defendent uniford conting to contain the containing of the products and decided must be contained as the containing of the products are producted as proposed as the containing of the products are producted as the containing of the products are producted as the product of the products are producted as the product of the product

of a sense with its object, being determinate, unnameable, and on-erratic Sense-includes the mind. The knowledge of the soul, pleasure, pain, etc , is produced by their intercourse with the mind

which, according to the Bhayra 1-1-4 of Vatsyayana, in a sense-organ

Determinate-this epithet distinguishes perception from indeterminate (doubtful) knowledge, as for instance, a man looking from a distance cannot ascertain whether there mamoke or dust He knowledge, which m of a doubtful character, II not perception

Unnameable-signifies that the knowledge of a thing derived through perception has no connection with the name which the thing bears. It arises in fact without the aid of language

Bome say that there is no percention entirely from from asked

Non-erralue-In summer the sun's cays coming in contact with earthly heat (vapour) quiver and appear to the eves of men as water The knowledge of water derived in this way is not perception To shumate such cases the epithet non-erratio has been used.

The Sanskrit Satra defining percention may also be translated as follows --

Perception is knowledge which arms from the contact of a sense with its object, and which is non erratic, being either in-

determinate ("nırvıkalpaka" as "tlus m something") or determinate ("savikalpaka" as "this is a Brahmana")

In Tibetan the definition is stated as follows -दवर हा देह इंदे नबेंदे व वश तिर यह भेंक व शहू में कि बोरे टे शुर कर तेंग म शुर व हूं थे पह

^{454 35} Dwan po-dan-don-hohrad-pa las byun-wahi sag pa-anon ann-gian-du medpa bphrul ps med pa-rtog-pahi-bdag fied It has been translated by Alayandas

Delinitions of the series estepones are given below .

......

it) The Monne of Right Knowledge (praming)

Perception (praigoties), inference (assuming), comparison (see

miles), and wonder werhal testimony (sobia), are the means of right knowledge

i Fel. 'The hydrocolless of Bisana translated by Dr Rate Chanter Yithshipsmen in the hereof firsts of the Haden weres Albahabel, also Dr S. In Thiese, the abstrace manyons, origin policity (1984), and the

the few-drug), are designated respectively as follows:—
(1) \$\frac{1}{2}\$ the dated are second or right respictions), (2) \$\frac{1}{2}\$ \$\frac{1}{2}\$ \$\frac{1}{2}\$ the date of right respictions), (2) \$\frac{1}{2}\$ \$\frac{1}{2}

non-erratic

. ٠.

- Sense-includes the mind. The knowledge of the soul, pleasure, pain, etc., is produced by their intercourse with the mind which, according to the Bhisya 1-1-4 of Vatsyayana, m # sense-organ
- Determinate—this epithet distinguishes perception from indeter minate (doubtful) knowledge, as for instance, a man looking from a distance cannot ascertain whether there is smoke or dust. His knowledge, which mof a doubtful character,
- is not perception Unnameable—signifies that the knowledge of a thing derived through perception has no connection with the name which the

thing bears. It arees in fact without the aid of language Come against those per upo see it- to a face market commonstation

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In Tibeten the deflaction is stated as follows -

बेदद हा देश देश बडेट. य बस तेए. यह जंग पाणडूर बेंगर बोरेट ने कुट राजमें य छट य हूं वे यह.

and it Dwan po-dan-don-hphrad pa-lag-hynn-wahi see pa-mon-sum glan-du medpa-hybrul pa-med-pa-tog-pahi-hdag field. He has been translated by Alexander Croma de Korce as follows: Perception as cognition [which fs] produced through contact between an organ of sense and its objects, (which is) not contained in the word, not ducrepant from its object, and the assence of which in certainty. Mahitvyutpatil, part II, p 134, Bebliotheca Indica series, Calcutta, also Bitan-hgvur Mdo, Go, folios 233-377



(duhkha), and emancipation (apararga), are the (principal) objects

of right knowledge. Desire, aversion, volition, pleasure, pain and cognition are the

marks of the soul

These are the qualities of the substance called soul Desire is a sign which proves the existence of "soul"

is completely exhausted, our soul, freed from transmigration, attains emancipation or release (molesa)

The body is the site of gestures, senses and sentiments

Body m the site of gestures masmuch as it strives to reach what is desirable and to avoid what is hateful. It is also the site of senses for the latter act well or ill, according as the former is in good or bad order Sentiments which comprise pleasure and pain are also located in the body which experiences them

The nose, tengue, eye, skin and ear are the senses, which are produced from elements.

Earth, water, light, air, and other-these are the elements The

note is of the same nature as earth, the fongue as water, the eye as light, the skin m sir, and car as ether

Smell (odour), taste (savour), colour, touch and sound which are qualities of the earth, etc , are objects of the senses County a 3 tak to 43 a . . -3 -4 --

Intollect in the same as apprehension or knowledge,

. .

The mark of the mind is that there do not arred in the soul more acts of knowledge than one at a time

It is impossible to perceive two things simultaneously Percention does not arise merely from the contact of a sense-organ with its object, but it requires also a conjunction of the mind Now, the mind, with a great consistency of an ending control of great \$160 over one of the at a constraint of the following a people of greater and \$150 over at a love

the harter There are trivial and a second region of a department of a of a tank are trivial at the property of the second

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I not active with the entry of are took to be entry of the each and the entry of the each and the entry of the each of the each and the each of the ea

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Transmigration means rebirths

As already explained at ma series of furths and deaths. First #

the connection of a soul with a lock with a to the late of the section of a soul with a lock with the soul a sequence of them

Fruit as the thing produced by activity and faults.

It is the enhorment of pleasure at suffering of prise. All activities and faults end in producing pleasure which is an optable and pair which is fit only to be avoided.

Pain is that which causes uncasiness

It is affliction which every one desires to avoid. The Sankhi's Satra defining "pain" may also be translated as follows. Phile is the mark of hindrance to the soul.

Emaggipation or release is the absolute deliverance from pain.

(3) Doubt (samsaya)

Doubt, which is a conflicting judgment about the precise characters an object, arises from the recognition of properties

- (1) Recognition of common properties—e g seeing in the twilight a tall object we cannot decide whether it is a man or a post,
 - for the property of tailness belongs to both

 (2) Recognition of properties not common—e g hearing a sound, one
 questions whether it is eternal or not, for the property of
 soundness abudes neither in man beast, etc, that are non-
 - eternal nor in atoms which are eternal

 (3) Conflicting lessimons—e.g. merely by study one cannot decide
 whether the soul exists, for one system of philosophy affirms
 that it does, while another system states that it does not
 - that it does, while another system states that it does not

 (4) Irregularity of perception—e.g. we perceive water in the tank
 where it really exists, but water appears also to exist in a
 - mirage where it really does not exist

 A question asses, whether water is perceived only when it
 actually exists or even when it does not exist
 - (5) Irregularity of num perception—e g we neither perceive water in the radish where it really exists, not on dry land where it does not exist.
 - A question arises, whether water is not perceived only when it does not stait, or also when it does exist

(4) Purpose (prayojana)

Purpose is that with an eye to which one proceeds to act.

It refers to the thing which one endeavours to attain or avoid
A man collects fuel for the purpose of cooking his food

(5) Example (dretanta).

An example is the thing about which an ordinary man and an expert entertain the same opinion

With regard to the general proposition "wherever there is smoke there is fire," the example is a kitchen in which fire and smoke abide together, to the satisfaction of an ordinary man as well as an acute investinator.

(6) Tonet (siddhanta)

A tenet is a dogma resting on the authority of a certain school, hypothesis or implication

The tenet is of four kinds owing to the distinction between 'a dogma of all the schools' (sures-leading), 'a dogma pocular to some school' (prai teating), 'a hypothetical dogma' (adhitorand), and 'an implied domma' tabhituteocomical

A dogma of all the schools is a teset which is not a school and ii claimed by at least one

58 INDIAN LOGIC ANCIENT SCHOOL, NYAY 1-435TRA CHAP. If which is an atomic substance, cannot be confound with more than

one selve organ at a time, hence there cannot occur more acts of perception than one at a time.

Assessment we that which makes the vacce mind and hady begin

Activity is that which makes the voice, mind and hody begin their action

There are three kinds of action, we boddy, seem and mental each of which may be subdissided as good one bal Boddy actions which are bad are -(1) killing, (2) stealing, and

(3) committing adultery

Bodily actions which are good are -(1) giving, (2) protecting,

(3) and serving

Vocal actions which are bad are —(1) telling a lie (2) using harsh
language, (3) slundering and (4) indulging in fricolous talk

Vacal actions which are good are — peaking the truth, (2) speaking what ■ useful, (3) speaking what is pleasant, and (3) reading sacred books

Mental actions which are bad are —(1) malice, (2) covetousness, and (3) acepticism

Mental actions which are good are —(1) compassion, (2) generosity, and (3) devotion

Faults are those which cause activity

They are affection (attachment), aversion, and stupidity

Transmigration means rebirths

As already explained it is a series of births and deaths. Birth is the connection of a soul with a body which includes the sense-organs, mind, intellect and sentiments. Death is the soul's separation from them.

Fruit is the thing produced by activity and faults
It is the enjoyment of pleasure or suffering of pain. All activity

and faults end in producing pleasure which is acceptable and pain which is fit only to be avoided.

Pain is that which causes uneasiness

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60 INDIAN LOGIC, ANCIENT SCHOOL MYSES SETES, CHAP, II

The existence of five elements or five objects of sense is a treet which is accepted by all the schools

- 4 doping peculiar to some whod ≡ a tenet which is accepted by simular whools but rejected by opposite whools
- "A thing cannot some into existence out of nothing"-this is a peculiar digma of the Simhhan
 - unit digma of the Simshias

 I hyperbrin all-boym is a tinet which if a cepted lesses to the acceptance of another tenet.
- There is a woul apart from the senses because it can recognize on all the same object by weing and tour long. If and accept this tenet you must also have accepted the following. (1) That he sense are more than one, (2) that each of the senses has its puttienty object, (3) that the would derive it is knowledge through the channels of the senses, (4) that a substance which is distinct from its qualities in the abodi of them etc.
 - An implied dognes is a tenet which is not explicitly declared as such, but which follows from the examination of parts slars concerning it, e.g. the discussion whether sound in eternal or non-eternal presupposes that it is a substance

(7) Members of a Byllogiam (drdyard)

The members (of a syllogism) are signalised by a proposition (praiss) a reason (helu), an explanatory example (udsharana), an application of the example (upanaya), and a statement of the conclusion (ninamana).

A proposition is the statement of what is to be proved e g

A reason is the means for proving what is to be proved through the homogeneous or heterogeneous (affirmative or negative) character of the example, e.g.

because it (the hill) is smoky

Here 'smoke" is the reason

A homogeneous (or affirmative) example is a familiar instance which is known to possess the property to be proved, and which implies that this property is invariably contained in the reason given eg

whatever is smoky is fiery, as a kitchen

Here "kitchen" is a familiar instance which possesses fire, and implies that fire invariably goes with smoke which in the reason given

N B — An offirmative example may according to the Nyaya-bhaya, 1-1-36, be defined as a familiar instance, which being similar to the minor term (subject) possesses the property of that term as copresent with the reason A Reterogeneous (or negative) example is a lamiliar instance which is devoid of the property to be proved, and which implies that the absence of this property is meompatible with the reason given, e g

whatever is not fiers is not smoky, as a lake

Here the lake is a familiar instance which is known to be devoid of fire, and munice that absence of figuress III incompatible with the smoke, which is the reason

Application is the winding up, with reference to the example, of

what is to be proved as being so or not so,

example is of a negative character Affirmative application-"So" is this hill (smoky)

Negative application-This bill m "not so" (not smoky) Conclusion is the re-statement of the proposition after the reason

has been mentioned It is the confirmation of the proposition after the reason and the

example have been mentioned Conclusion-Therefore the hill is fiery

The five members may be fully set forth as follows -

(1) Proposition-This hill m flery

(ii) Reason-Because it is smoky (iu) Example-Whatever is smoky in flery, so a kitchen (homo-

geneous or affirmative) (iv) Application ... "So" is this hill (smoky)-(affirmative)

(v) Conclusion-Therefore this bill is fiery

(8) Confutation (larka)

Confutation, which is carried on for ascertaining the real character of a thing of which the character is not known, is reasoning which reveals the character by showing the absurdity of all contrary characters

Is the soul eternal or non-eternal ! Here the real character of the soul, viz whether it is eternal or non eternal, is not known In as certaining the character we reason as follows. If the soul were noneternal it would be impossible for it to enjoy the fruits of its own actions, to undergo transmigration, and to attain final emancipation But such a conclusion is absurd such possibilities are known to belong to the soul . therefore, we must adout that the soul is eternal

Tarks may be rendered also as "argumentation," "reasoning," "bypothetical reasoning,' 'reductio mil absordum,' etc *

(9) Ascertainment (nirnaya).

Ascertainment is the determination of a question through the removal of doubt, by hearing two opposite sides.

A person wayers and doubts if certain statements advanced to be are supported by one of two parties but opposed by the other part His doubt is not removed until by the application of reson he car vindicate one of the parties. The process by which the yield sten effected is called a certainment to estamment is not, however in all cases preceded by doubt for instance in the case of perception things are ascritzined directly bo also we ascertain things directly by the authority of scriptures. But in the case of investigation inference doubt must precede as extramment

(10) Discussion (e.da)

Discussion is the a loption by two parties, of two opposite theses which are each analysed in the form of five members, and see supported or condemned by any of the means of right knowledge and by confut stron, without desistion from the established tenets

A distance disputation or contrivers (fortiless the adoption of a arte or these by a disputent, and its opposite one by his opposit It is if there hinds are frequence (edfer which aims at avertunit the with mempling silps which aims at gaming siction, and ever estands who is almo at hinding more faults. A document to nice who er gages h muelt in a hisportation as a means of seeking the trith

An instance of timesons are given below

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. . . and the second second section is a second section of the second section is a second section of the second section of the second section is a second section of the section of the second section of the second section of the second section of the secti Described.-The doctrine of soul harmonises well with the various tenets which we hold, viz that there are eternal things, that everybody enjoys pleasure or suffers pass according to his own actions, etc Therefore there is soul (11) Wrangling (ialpa)

Wrangling, which aims at gaining victors, in the defence or

comitions

attack of a proposition in the manner aforesaid by quibbles, analogues, and other processes which deserve rebuke A wrangler m one who, engaged in a disputation aims only at

(12) Cavil (vitandā)

Cavit is a kind of wrangling which consists in mere attacks or the opposite side

A caviller does not endeavour to establish any thing, but confine

himself to mere carping at the arguments of his opponent (13) Fallacy (ketvábhása)

Fallacies of reason are the creatio (earyabhicars), the contra dictory (wruidha), the controversial (prakarana-sama), the counter

questioned (sadhyasama), and the mistimed (kalatita). The erratic is the reason which leads to more conclusions that

one . . . An instance of the erratic reason is given below -

Proposition-Sound is eternal passan Bass as 's ly intena bla

64 INDIAN LOGIC, ANCIENT SCHOOL, NYTYA-STSIRA, CHAP II by the major term, that is, when there as no connection between the

The Contradictory = the reason which opposes what is to be established Proposition—A pot is produced Contradictory reason-Because it is eternal

major term and middle term, as pervader and pervaded is pervaded neither by 'eternal' nor by 'non-eternal'

Here the reason is contradictory because that which in

eternal is never produced The contraversial or balancing the point at issue is a reason which is adduced to arrive at a definite conclusion while it is really

one which can give rise to mere suspense as to the point Proposition-Sound is non-eternal

Reason-Recause it is not possessed of the attribute of eter nebits

The reason that sound is not possessed of the attribute of eternality " does not throw any new light but keeps the parties in suspense

as before The counter-questioned or balancing the question is a reason which not being different from what is to be proved stands in need

of proof for steelf Proposition-Shadow is a substance

Region - Because it possesses motion

That which possesses quality and motion is a substance. To say that shadow possesses motion is the same as to say that it is a sub Hence the reason stands as much in need of proof as the propopition itself. This is a counter-questioned reason or a reason which balances the question

The medianed is the reason which is adduced when the time is past in which is might hold good

Proposition-Sound in durable

Martined reason - He suce it is manifested by union, as a colour

The colour of a jar is manifested when the jar comes into union with a large but the colour existed before the union truk place, and

a . at a to - - the second Similarly, the sound a mto union with a rat, culour be presumed to

- continue to exist after - 0 The reason addared " sound does not take place at the time when the dram comes into green with the red ful

it takes flar at a subsequent sument when the unem has ceased. In the case of colour Louever the man festation takes place just at she t me when the jer comes into une a with the lamp. As the time of their prantfestation as if forest the analogy between relier and meand is not ermitte, therefore the read material

⁽Some mary at the aphorase as follow. The managed is a resent which is added to a would seller among the five meant are for myrause of the reason is matel but men the program on. Post is an absorption to come my be \$ Ster State # would

(14) Quibble (chala)

Quibble is the opposition offered to a proposition by the assumption of an alternative meaning.

It me of three kinds, viz quibble in respect of meterm (val rhola), quibble in respect of a genus (samanus-chola), and quibble in respect of

a metaphor (upacāra-chala)

Quibble in respect of a term consists in wilfully taking the term in a sense other than that intended by the speaker who

happened to use it ambiguously

A speaker says "this boy is said kambala (possessed of a new blanket)

A quibler replies "this boy is not certainly noue-kambala (nowsessed of nine blankets) for he has only one blanket

(possessed of nine blankets) for he has only one blanket Here the word ward which is ambiguous was used by the speaker

in the sense of "new," but has been wilfully taken by the quiblier in the sense of "nine" "

Quibble in respect of a genue consists in asserting the imposs-

bility of a thing which is really possible, on the ground that it belongs to a certain genus which is very wide A speaker says "this Brahmana is possessed of learning and

A speaker says "this Branmana is possessed of Ferning and conduct"

An objector replies "it is impossible, for how can this person be inferred to be possessed of learning and conduct from

his being merely a Brahmana ! There are little boys who are Brahmanas, yet not possessed of learning and conduct ' Here the objector is a quibbler, for he knew well that possession of an attribute of the whole

to "this" patroular Branto reader it possible for him

for they are manimate objects "

Here the objector is a quibbler, for he knew well that the word 'scaffolds' was used to signify those standing on the scaffolds

(15) Analogue (ičis)

Analogue, also called an analogous rejounder or far-fetched analogy, consists in offering opposition founded on mere similarity or dissimilarity. III INDIAN LOGIC, ANCIEVT SCHOOL, NYIVA-SISTEA, CENT E

A disputant says "the soul is mactive because it is all pers

His opponent replies "if the soul is mactive because a be similarity to ether as being all pervading, why is it active because it bears similarity to a pot as leng a sal

The reason of the opponent is futile, because it bears cale at fetched analogy to that of the disputant

or agam .

Disputant-Sound is non-eternal, because, unlike ether, # !

Opponent-If sound is non-eternal because, is a product dissimilar to ether, why is it not eternal because, object of auditory perception it is desimilar to a just The reason employed by the opponent is futile because the logy which it bears to that of the disputant is far fetched

(16) A Point of Defeat (negralatilisa)

A point or defeat, also called a clincher, an occasion for reor a place of humilistion, arises when one misunderstands or not understand at all

If a person begins to argue in a way which betrays he utter rance, or adjuly ensunderstands and yet persuits in showing the understands well it to of no arail to employ counter arguments quite un't to be arrest with and there is mathing left for his opporbut to turn him out or quit his company rebuiling him as a lil wh ce a brase

An instance of the point of defeat -

Whatever to not used by to exhaustone

became there to noth ne except colour et (quality)

t person who argume in the above way to to be retained as a LA y's Lawrent to prop or a quite certa direptat oblieves pp. bluden Intah ater to be this as at the and exterences

to the metare

Disputant of prisonal but Chromous - I as the explore a of Lunch disgraves such as Deres 1

t The sysmetical in Force Service is about take the services suspende bearing that is it is been and one one or being after as an elect or if a property the parties but received to bee depressed of the opposite. Where of Statement & Statement and Statement of State \$ 7 a avantable to firm broken it positions the I washing to be the same are not the present of the security bear. I have to be under from from manager, a busyana and , was consumers. But yours is no body town

to

is It is only meet that the opponent should quit the company of a rann who argues in this way

3 THE VARIETIES OF ANALOGUE

The analogues are as follows: (1) Balanemg the homogeneity (süddarmya-sama). (2) halunemg the heterogeneity (suddarmya-sama), (3) balaneing an excess (sukara-sama), (4) balaneing a deficit (apakara-sama), (5) balaneing the unquestionable (sararya-sama), (7) balaneing the unquestionable (sararya-sama), (7) balaneing the distribution (8) balaneing the questionable (sararya-sama), (7)

that the non-reason Manon-reason Mapatti-sama), balancing it present to nonference to non(awayalabda-awan), (22) balancing the non-eternal (awaya-awan)
(23) balancing the eternal (natigo-awan) and (24) balancing the

A certain person, to prove the non-eternality of sound argues as

follows —
Sound is non-eternal,
because it is a product.

effect (karya-eams).

like a pot.

A certain other person offers the following futule opposition —

oternal, as incorporeal,

ether

non-eternal, as based on the homopot, on the ground of both being and is eternal, as said in be based "sky on the alleged ground opposition, futile as at is, is 68 INDIAN LOGIC, ANGLENT SCHOOL, NYAYA-SISTEA, CHAP. II

called "balancing the homogeneity," which aims at showing an equilit of the arguments of two sides only in respect of the homogeneityd examples employed by them !

(2) Balancing the heterogeneity. If against an argument based on a heterogeneous example one offers an opposition bad merely on the same kind of example, the opposition, fatile at is, will be called "balancing the heterogeneity."

A certain person, to prove the non-sternality of sound, argues follows -

Sound is non-eternal

because it is a product, whatever is eternal is not a product, as the ether A certain other person offers a futile opposition thus -

Sound as eternal.

because it is incorporeal whatever is not eternal is not incorporeal, as a pot

The argument, viz sound is non-eternal, is based on the held geneity of sound from the eternal ether The opposition, vis so is eternal is said to be based on the heterogeneity of sound from not-incorporeal pot This sort of opposition, futile as it 18, 18 64 "balancing the heterogeneity," which aims at showing an equality the arguments of two sides merely in respect of the heterogeneit

(3) Balancing an excess.—If against an argument based of certain character of the example, one offers an opposition be on an additional character thereof, the opposition, futile as 18 15,

be called "balancing an excess" A certain person, to prove the non-eternality of sound, argufollows --

Sound is non-eternal,

examples employed by them a

because it m a product.

like a pot

A certain other person offers a futile opposition thus -Sound is non-eternal (and must be corporeal),

because it is a product. like a pot (which is non-eternal as well as corporeal)

The opposition is futile because it is based on a mere homogeneous ex-In the argument—' sound as son eternal because it is a product, like a p the homogeneous example ' pot exhibits a universal connection between ducturity and non-eternality all products being non-eternal, but in the oppo-"sound as serial because it is incorpored like the sky "the homogeneouse" of y" does not exhibit a material connection between incorporedity and it, because them are things such as intelligence or knowledge, which are pereal but not stornel

I In the opposition " sound to eternal, because it is incorpored, whate not storal is not incorpored, as not the between incorpored; and storal storal deconnection between incorpored, and absence of maker, because there are things, such as intelligence or knowledge, which It me based on the false supposition of a complete equality of the subject and the example. Though there is no densit of an equality of the subject and the example in certain characters, there is indeed a great difference between them in other characters. Thus the equality supposed to exturb between the pot and sound in review of opportunity, approach to exturb between the pot and sound in review of opportunity, or the potential of the potentia

(4) Balancing a deficit.—If against an argument based on a certain character of the example, one offers an opposition based on another character wanting in it, the opposition, futile as it is, will be called "balancing a deficit."
A certain person, to prove the non-eternative of sound argues as

follows — Sound is non-eternal,

hecause it is a product, like a pot

A certain other person offers the following futile opposition -

Sound is non-eternal (and cannot be audible),

The is non-eternal and not audible)
at if sound is non-eternal like a pot, li

at if sound is non-eternal like a pot, li at is not audible; and if sound is still held

also not non-ternal. This sort of fatile
balancing a deficit," which sims at showing an
ents of two ""spect of a certain character
ple ("ently to be wanting

"d" and "pot" is not

, one opposes an argument f an example is as ques-

position, futile, as II is, will

70 INDIAN LODIC ARCIETT TOHOOL, MYZYAJISTKA, EHAF H

A certain other person offers a futile appreition thus -A put is non eternal

because it is a president fike sound

The opponent alleges that if the non-eternality of sound is callin question why is not that of the pot too called in question, as pot and sound are both products? His object is to set asile argument on the ground of its example being of a questionable chair ter Thus sort of futile opposition is called "balancing the quest able which aims at showing an equality of the arguments of sides in respect of the questionable character of the subject as well of the example It puts an end to all kinds of inference by ignor the difference between the subject and the example altogether.

(6) Balancing the unquestionable - If one opposes an at ment by alleging that the character of the subject is as unqu tionable as that of the example, the opposition, futile as it is, be called "balancing the unquestionable " A certain person, to prove the non eternality of sound, argue

follows -

Sound is non-eternal.

because it is a product.

like a pot

A certain other person offers a futile opposition thus -A pot is non-eternal.

because it is a product, like sound

TA -F - mot se to

this is not one true both non-section and one brust facility section. This sort of futile opposition is called "balancing the alternative," which aims at showing an equality of the arguments of two sides in espect of the alternative characters attributed to the subject and the :zample Milt.

It introduces an equality between the not and sound in respect "of a character (viz being eternal) which is not warranted by the reason (viz being a product)

(8) Balancing the question.-If one opposes an argument by , alleging that the example requires proof as much as the subject

does, the opposition, futile as it is, will be called "balancing the # question " A certain person, to prove the non eternality of sound, argues as

follows --Sound is non-eternal,

because it is a product. like a pot

A certain other person offers a futile opposition thus -

A pot is non-eternal.

because it m a product, like sound

Who are area afficient abound god on oil has a heat and is

It is based on the false supposition that the example stands exactly on the to footing as the subject. The example does not "," of proof as to sta characters, a "pot" being in fact stand known to all duet and non-eternal Hence the opposition

·Hile. ~....

21

reason being non-distin

' lancing the co-presence " is fire in the hill, argues as k certain other greens after a fat to agree to mile at in-The fall has seen he In aune it I an Ere

libe a hit fee

The argues has subsen the omnion to be the second and the first In the first are. The expension appealing as he will be attribe is present as the ease once of h is overafied by the free of absent from that este. If the one has a persons with first the persite there remains according to the appropriate his enterem to deguish the reason from the preclicate. The section is his right much a reason for the fre as the fire for the om-to- This aid of lite opposite to to called balancing the confronce of which aims at \$1.00 ping an argument on the alleged or und of the enpresence of the mann and the producte

beening that a potter count of proform a fact method gett of eld within his reach at as afterned that a thing is arresent label sometimed t the came being one on it into other Hilaneing the co-presence and ditaches an unfue aminertan e to the proximity of sites it there's

a totally futile come attenta

(10) Balancing the mutual atoence. If against an argument based on the mutual absence of the reason and the predicate, on offers an opposition based on the same kind of mutual absence, the opposition, futile as it is will, on a count of the resson being non-conductve to the predicate is called balancing the mutual absence "

A certain person to prove that there is fire in the hill, arguerat follows

> The bill has fire because it has smoke

like a kitchen

A certain other person offers a futile opposition thus --

The hill has emoke because it has fire like a kitchen

The opponent asks. Is the smoke to be regarded as the reason because it in absent from the site of the fire to " Such a supposition is indeed absurd " The reason cannot establish the predicate without being connected with it, just as a lamp cannot exhibit a thing which is not within its reach. If a reason unconnected with the predicate could establish the latter, then the fire could be as much the reason for the smoke as the smoke for the fire

This sort of futile opposition is called "balancing the mutual absence" which aims at bringing an argument to a close on the alleged ground of the mutual absence of the reason and the predicate

Seeing that an exercist can destroy persons by administering spells from a distance, it is affirmed that a thing is accomplished sometimes by the cause being absent from its site. "Balancing the mutual absence," which attaches too much importance to remoteness of sites is therefore a totally futile opposition.

(11) Ralancing the infinite regression.—If one opposes an argument on the ground of the example not having been established by a series of reasons, the opposition, futile as it is, will be called "balancing the infinite regression".

A certain person, to prove the non-eternality of sound argues as follows --

Sound is non eternal, because it is a product,

like a pot

A certain other person offers a futile opposition thus -

If sound is proved to be non-eternal by the example of a pot, how is the pot again to be proved as non-eternal? The reason which proves the non-eternality of the pot is stell to be established by further

tories of reasons to reveal its character

Hence the opposition called "balancing the infinite regression" is not founded on a sound basis

(12) Balancing the counter-example.—If one opposes an argument on the ground of the existence of a mere counter example, the opposition subject as it is, will be called "balancing the counter-example."

A cottain person, to prove the non eternality of sound, argues as follows -

Proposition-Sound is non eternal

Reason -- because if is a product

A certain other person offers a futile opposition thus -Pronoution -Sound is eternal,

Evample-like the ether

au argument by the introduction of a mere counter-example. A mere counter example without a reason attending it cannot be conducted to any conclusion. We can retry on an example attended

he ream that is a manufacturer placesticalette passe. It the opposition which is a color on a more evanter example is in cie tel ach til

(11) Butan ing the neg produced. If one oppure at \$7 ment on the ground of the property convoiced by the read? ing about from the thing denoted by the subject while it at set produced the opposition futile as it is, will be the

A certain recent to prove that word as non-streak argue M balancing the non-preduced fallen v

Sound is non-ternal

lan amon it to an other to detail at

take a past Certain other person offers a futile appoint in this -

Sound to eternal. breament is a non-effect of effort

like the sky The opponent alleges that the property connoted by the reach The being an effect of effect is not predicable of the subject vir avent (while it is not set predicted). Consequently sound is not non-stream it must then be eternal. There is according to the opponent, an arparent agreement between the two sides as to the apparent, and account of the sides as to the annual bears eternished as to the sound bears eternished. on account of its being a non-effect of effort. This sort of orposition m cilled balancing the non-produced which prefends to show an equality of the arguments of two sides assuming the thing denoted by the subject to be as yet non produced.

It in futile because the subject can become such only when it unvalued and that there is then no obstacle to the property of the reseast being predicated of it. The opposition ris cound is his that produced) as eternal because it is not then an effect of effort merries no weight with it since we do not take the sound to be the suble i before it is produced. Sound while it is produced is certainly at effect of effort and as such a non-eternal

(14) Balancing the doubt -It one opposes an argument of the ground of a doubt arrang from the homogeneity of the etcent and the non-eternal consequent on the example and its genera notion being equally objects of percention, the opposition, fatile as it is will be called "balancing the doubt "

A certum person to prave the non-eternality of sound, argue-

Sound is non-eternal because it is a product, like a pot-

. . . .

The opponent alleges that sound is homogeneous with a pot as well as potness inasmich as both are objects of perception. but the pot being non-eternal and potness (the general notion of all pois) being circuit, there are a doubt as to whether the sound is non-eternal or eternal. This nort of opposition is called "belianing the doubt," and the properties of the sound in the contraction of the properties of

It m futile because sound cannot be said to be eternal on the mere

can be serve on the score of beterogeneity pronounce at undoubtedly to be one eternal. In this say we must here are mand that we cannot exertain the true nature of a thing unless we weight it in respect of its homogeneity with, as well as heterogeneity from, other things. If even then there remains any doubt as to its true nature, that doubt will never end

(15) Bilancing the point at sense, or the controversial.—It is an opposition which is supposed to be conducted on the ground of homogeneity with (or heterogeneity from) both sides.

A certain person, to prove the non-eternality of sound, argues as follows .--

Sound is non-eternal,

because it is a product

A certain other person offers a futile opposition thus --

Sound is eternal,

because it is audible like soundness

The opponent alleges that the proposition, we sound us non-eternal, cannot be proved because the reason, viz auduluity which is homo-persons with both sound (which is non-eternal) and soundness (which is eternal), servers only to give rune to suspense for the removal of miles of the servers of the provided of the servers of the provided of the servers of the provided of the servers of the serv

It is futile and cannot set ande the main argument because it leads to a point which happens to support one side quite as strongly as it is opposed by the other side.

(16) Balancing the non-reason. It is an opposition which is supposed to be based on the reason being shown to be impossible at all the three times

A certain person, to prove the non-eternality of sound argues as follows:---

Sound is non-eternal, because it is a product

like a not

76 INDIAN LOGIC. ANCIENT SCHOOL, NEXTLASSISE, CIT.

Here "being a product ' is the remon for "being a product to the product to ""

(a) The reason does not precede the predest beret former is called a reason only when it edited latter It is impossible for the reason to be estate

(b) The reason does not succeed the predicate leaves of before the establishment of the predicate

would be useless if the predicate could be early

in The reason and the predicate cannot cust we have for they will then be reciprocally connected by he

and left horns of a cow. A resum which red rethe predicate cannot establish the latter Tages although the cannot establish the latter in the son result. single at setting saids an argument by spoking by

reason is impossible at all the three times There is in fa t no impossibility for the reason to opening

knowledge of the knowable and the establishment of that what be established take place from reason which must pre-che bette to be he known and established. If the resear is held to be been why then must be opposition steelf which derends on result by te an I In the event of the

If by presumption we could draw a conclusion unwarranted by the reason, we could from the apposition cated above draw the following conclusion —

Sound is presumed to be non-eternal, because it is a product, like a pot.

...

case opposed to it, and in the event of two murually opposed pre sumptions no definite conclusion would follow. Hence the opposition called "balancing the presumption" munterable

(18) Balancing the non-difference—If the subject and examples are treated as mondifferent in respect of the possession of an earlier property on account of their possessing in common the property contoid by the reason, it follows as a conclusion that all things are mutually mondifferent in respect of the possession of every property inasmuch as they are all existent; this sort of opposition is called "balancing the non-difference."

A certain person, to prove the non-eternality of sound, argues as follows ---

Sound is non-eternal, because it is a product like a pot.

to being no americane measure has ceeding and an end continue, sound may be treated as eternal. This sort of opposition metalled balancing the non-difference," which same at hurting an argument by assuming all biness to be mutually mon-different.

It is futile because the property possessed in common by the subject and the example, happens in certain instances to abide in the reason, while no other nestances it does not abide in the same

Sound is non eternal,

because at as a product, like a pot.

Here the pot and sound possessing in common the property of being a product, are treated as non-different in respect of the possession of non-eternality. On the same principle if all things are treated as non different in convequence of their being existent, we should like to 78 INDIAN LOGIC, ANCIENT SCHOOL, NYTYA-KISTRA, CHAP. II

know in what respect they are non-different. If they are irrited is non-different in respect of non-eternality, then the argument work stand thus -

> All things are non-eternal. because they are existent

fike (7)

In this argument "all things" being the subject, there is no left which may serve in an example . A part of the subject to be cited as the example because the example must be a well estable thing, while the subject is a thing which is vet to be established argument, for the want of an example, leads to no conclusion fact all things are not non-eternal since some at least are et In other words, non eternality abides in some existent thing does not abide in other existent things. Hence all things at mutually non-different and the opposition called "balancing the difference ' m unreasonable

(19) Balancing the demonstration -If an opposition it ! by showing that both the demonstrations are justified by to the opposition will be called "balancing the demonstration

A certain person demonstrates the non-eteenality of soil follows --

Sound is non-eternal. because it is a product

like a pot A certain other person offers an opposition by the alleged of

stration of the eternality of sound as follows -Sound is eternal,

because it is incorporcal.

like the ether The reason in the first demonstration supports the non-eternality of sound while that in the second demonstration supports the etc. nalist of sound, yet both the demonstration are alleged to be right The opponent advanced the second apparent demonstration at belong against the first to create a dead lock. This sort of oppositwo is called "balancing the demonstration"

It is futile because there is an admission of the first demonstra tion. The opponent having asserted that both the demonstration are justified by resours, has admitted the reasonableness of the first demonstration which supports the non-eternity of sound If t avoid the incompatibility that exists between the two demonstration he now denses the reason which supports mon eternably we would be may dea he mot done the other reason which supports the eternality if wond fir he can arous prompatibility by dearing either of the persons. Hence the of leastest earled a helping the demonstration je mit well f unlei

Balancing the perception -- If an opposition is offered of ". I t' at my personne the character of the subject ever without the intervention of the reason, the opposition, futile as it is, will be called "balancing the perception."

A certain person, to prove the non-eternality of cound, argues as follows --

Sound mou-eternal, because it is a product,

hke a pot

A certain other person offers a futile opposition thus — Sound can be accertained to be non-eternal even without the reason that it is a product, for we propose that sound is produced by the branches of trees briken by wind "This sort of opposition is called "balancing the preception," which sams at demolrabing an

is numerical, because it is a product, the a post, sulpire that sound in proved to be non-elernal through the reason that it is a product it does not deay other means, such as perception, etc., which also may prove sound to be non-elernal. Hence the opposition called "balancing the perception" does not set saide the main argument

(21) Balancing the non-perception—If against an orgument proving the non-existence of a timing by the non-perception thereof one offers an opposition aiming at proving the contrary by the non-perception of the non-perception, the opposition, fathle as it is, will be called "balancing the non-perception".

founded

existence l as there balanc-

(22) Balancing the non-eternal - If one finding that things which are homogeneous possess equal characters, opposes an argu-



of eternality of the non-eternal you have admitted sound to be always non-eternal, and cannot now deny its non-eternality. The eternal and non-eternal are meompatible with each other by admitting that sound m non eternal you are precluded from asserting that it is also eterns. Hence "balancing the eternal" is not a sound opposition

(24) Balancing the effect - If one opposes an argument by showing the diversity of the effects of effort, the opnosition, futil as it is, will be called "balancing the effect "

A certain person, to prove the non-eternality of sound, argues a follows -

Sound mon-eternal.

because it is an effect of effort

A certain other person offers a futile opposition thus -for a street of after a formed to be of town to be my (1) the man

It is futile because it the case of sound effort does not give rise t the second kind of effect. We cannot say that sound is revealed by

Application of the Analogues,

In showing the futility of analogues we may test them in the light of the following principles -(1) If a special meaning is to be attached to a word in the mppos

tion, the same meaning will have to be attached to the word in th original argument, mg the word "effect" should be used in one and the sime sense by a disputant and his opponent

(ii) Defect attaches to the opposition of the opposition just as attaches to the opposition strell.

82 IMPIAN LOUIC, ANCIPRE SCHOOL, NYAYA ALMERA, CHAP. IL

A certain person to prove the non-eternality of sound, arguet at follows —

Sound is non-eternal

because it is an effect of effort

[Here "effect" agnifies "a thing produced"]

A certain other person, seeing that the effect is of diverse kinds, offers an opposition thus --

Sound meternal,

because it is an effect of effort

[Here "effect" signifies "a thing revealed"]

The arguer replies that sound cannot be concluded in the eternal because the reson "effect" is erratic (which may man "a thing produced"). The opponent rises again to say that would cannot slow be concluded to be non-eternal because the reason "effect" is erratic (which may men "a thing revested"). But he defect which is pointed out in the case of the opposition, may also be pointed out in the case of the opposition of the opposition.

Here the opponent evidently took the word "effect" in the sense of "a thing revealed."

The third wise The disputant, seeing that the reason effect in is erratic, charges the opposition

Sound is not eternal,

because it is an effect of effort

He means that sound cannot be inferred to be eternal from ta bong an effect, because "effect," which is the reason here, admits of two different meanings, viz (1) a thing (that did not previously exist but as now) produced, and (2) a thing (that afready existed and is now) revealed. The reason being erratio the conclusion is uncertain.

The opponent finding that the reason "effect," which me tratic proves neither the eternality nor the non-eternality of sound, brings a counter-

charge against the disputant thus:-

Sound is also not non-eternal, because it is an effect of effort

The disputant finding that the counter-

that is, it has indicated that the opponent admits the disputant's opinion.

The opponent finding that the disputant instead of rescuing his argument from the counter-charge has taken shelter under his opponent's admission

of the charge says —

The disputant by saying that "sound is also not eternal"
has (by the force of the word "siso") admitted that it is also not
mon-eternal in other words, if the counter-charge proves the
charge, the reply to the counter-charge proves the counter-charge

The first, third and fifth wings belong to the disputant while the second, fourth and sixth to the opponent. The sixth wing is a repetition of the first hand sixth to the opponent.

31 Vanteren en er. fr um er frereit

The points of defeat also estimate online center of the ball of places of burnishs in are the filtering of

(i) Husting the peop into a peoplet him (2) which is provided in a peoplet in special hasters in a people in people in the provided (d) removed pt it people in the people

A point of defeat which is the same as "a clincher," "a occasion for rel uke, a place of humitation; or "a point of degree arises generally from a mempi vines of the proposition of an original and may implicate any disputant whether he is disquired, wangler or caviller.

(i) Ruring the proposition occurs when one admits in one own example the character of a counter-example

A disputant argues as follows -

therefore sound is non-eternal

Sound to non-eternal

because it is cognisable by sense, whatever is cognisable by sense is non-eternal as a pot, sound is so (cognisable by sense).

1 Vide Ny By madten, 5-1-43

Jayanta observes — कृत्रकारामुख्योद्धिकाः ।

माचानपरसरी विरवर्ध कानियादिवनवि प्रति मन्त्री ।

क्षानोत्तरिका न मु बार्को प्रचयस्य परिकल्पकाही । (Nyapomanjari, chap. 15, p 637, Vicianagurari Sanakrit series)

VARIETIES OF THE POINTS OF DEFEAT.

An opponent counter-argues thus .--

A genus (e.g potness or pot-type), which m cognisable by sen

found to be eternal why cannot then the sound which m al

cognisable by sense be eternal?

The disputant being thus opposed says -

Whatever is cognizable by serse is eternal as a pot

round is cognisable by sense, therefore sound is eternal

By thus admitting in his example (the pot) the character (telegraphy) of a counter-example (the genus or type), that is, admitting that a pot is elemal, he harts his own proposition (would is non-ternal). A person who harts his proposition in the avoid of the counter of the c

(2) Shifting the proposition arress when a proposition bei opposed one defends it, by importing a new character to, example and counter-example.

A certain person argues as follows -

Sound is non-eternal,

because is is cognisable by armen, like a pot.

A certain other person offers an opposition thus -

Sound is eternal,

because it is cognizable by sense,

like a genus (or type)

The first person is order to defend hisself says that a genus
type and a pot are both cognisable by sense, yet one in all pervas
and the other is no:

the sound which is likened to a po

non-sil-

a change of proposition .

pretante .

r is to be rebui

unct from colour, etc

ent if substance is dutieclour, etc. which in tance is non-dutinet fr



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defined as, etc., etc. The defence made in this way furnishes an instance of defeat through non-relevancy. The person who makes it deserves rebuke

(7) The meaningless is an argument which = based on a non-sensical combination of letters in a series.

A certain person, to prove the eternality of sound, argues as follows —

Sound is eternal, because k, c, t, t and p are j, v, g, d and d

1 11 12 20 11 . - 11 . . 11 .

like jh, bh, gh, dh and dh

As the letters k, c, t, etc., convey no meaning the person who
employs them in his argument diseases rebuke

(8) The unitelligible m an argument, which although repeated three times, is understood neither by the audience nor by the opponent.

his opponent nor by the audience although they are repeated three times. This sort of defence is called "the unntelligible" which rightly furnishes an occasion for rebuke

(9) The incoherent is an argument which conveys no connected meaning on account of the words being strung together without any syntactical order

A certain person being opposed by another person and finding no other means of self-defences argues as follows —

Ten pomegranates, six cakes, a bowl, goat's skin and a lump of sweets This sort of argument, which consists of a series of unconnected

words, is called "the incoherent," which rightly presents an occasion for rebuke

(10) The inopportune is an argument, the parts of which are

mentioned without any order of precedence.

A certain person, to prove that the hill has fire, argues as fol-

The hill has fire (proposition),

fore rebuked.

In this argument the second reason and the second example see redundant

A person who having promised to argue in the proper way
(according to the established usign) employs more than one reason
or example is to be rebuiled as "saving ten much."

(13) Repetition is an argument in which (except in the case

of reinculeation) the word or the meaning is said over again.

Repetition of the word - Sound is non-eternal.

"ound a non-eternal coho m periabable what m heard is insperman-

ent etc

There is a difference between "repetition" and "re inculcation" maxmuch as the latter series some useful purpose

maxmuch as the latter serves some useful purpose.

In re-inculcation a special meaning is deduced from the worl reinculcated e.g.

In this argument the "conclusion" H a re-medication of the "proposition" serving a special purpose (siz in showing the fifth

ember of the syllogism)

Repetition consists also in mentioning a thing by name although
thing has been indicated through presumption, e.g.

- "A thing which is not non eternal does not possess the character of a product "—this is a mere repetition of the following
 - "A thing possessing the character of a product is non-eternal"

(14) Silence is an occasion for rebuke which arises when the opponent makes no reply to a proposition although it has been repeated three times by the disputant within the knowledge of the audience.

How can a disputant carry on his argument if his opponent maintains an attitude of stolkd silence? The opponent who takes up such an attitude is to be rebuked

(15) Ignorance is the non-understanding of a proposition

Ignorance is betrayed by the opponent sho does not understand a proposition although it has been repeated three times within the Anowledge of the audience. How can an opponent refute a proposition the meaning of which he cannot understand. He is to be rebuked for his importance.

(16) Non-ingenuity consists in one's mability to hit upon a reply

A certain person lays down a proposition. If his opponent understands it and yet cannot hit upon a reply, he is to be scolded as wanting in ingenuity.

(17) Evasion arises if one stops an argument in the pretext of going away to attend another business

A certain person having commenced a disputation in which he finds it impossible to establish his sale, stope its further progress by saying that the has to go shaw on a very ourgent business. He who stops the disputation in this way courts defeat and humiliation through evasion

(18) The admission of an opinion consists in charging the opposite side with a defect by admitting that the same defect exists on one's own side

A certain person addressing another person ways ' You are a

This person, instead of removing the charge brought against him, throas the same charge on the opposite sale whereby he admits that the charge against himself is true. This sort of counter-charge or reply is an instance of the "admission of an opinion" which brings diagrace on the person who makes ill.

(10) Overlooking the consurable copysits in not rebuking a person who deserves rebuke.

It is not at all unfair to censure a person also argues in a way which furnishes an occasion for censure, Seeing that the person himself does not confess his shortcoming, it in the duty of the sudience

AN INDICAM DIVIDE ANCIENT ACTION BERFREITER PREI

this faring too hims. If an argiment in he even?" patts it recalled says a feed tile

The E.D. wing sea . arganizations who has not its salt of affect

I Details for promises

12 Begin it taken beiten bei ternen be

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15: Therefore the bill, has been contracted

to all the five poets or everyteen are everyteet a perm even one of there o' call be so the as saving to the

(12) Baying too mu h is an argument whi hirems than one trasen or ex mule

A certain person, to In co stat Co full Las fre, a

The bill has fire agrees to ut Her numer the least arm the careacters. And because it has held (reason) Lake a kitchen (example) and like a furnace reasonplet

In this argument the second reason and the second redundant

t person who basing promised to argue in the (according to the established notes) employs more t' or example is to be rebuked as "saving too much "

(13) Repetition is an argument in which (c of remculcations the word or the meaning is

Repetition of the word-Sound is Sound to

Repetition of the meaning-S

There is a difference bets masmuch as the latter serves

In re-meulcation a remoulcated e g

lons ---

The hill has fire to Because it has All that has smoke The hill has smoke (Therefore the hill has

In this argument the ". "proposition" serving a speci member of the syllogiam) Repetition consists also in a the thing has been indicated the

of a sense with its object. With reference to the perception of colour, for instance, it is asked whether the colour preceded perception or the perception preceded colour. If one asya that perception occurred anteriority or preceded the colour, one must give up now a definition of perception. At that perception arress from the contact of a sense with be maintained that objects of sense are activated to the colour of th

the colour and the smell can be perceived at the same time, that is, our perception of colour must be admitted to be simultaneous with our perception of smell. This is absurd because two acts of perception, any two cognitions cannot take place at the same time. As there is an order of succession in our cognitions, perception cannot be simultaneous with its object. Perception and other ac-oasiled possible. Moreover if an object of knowledge is to be established by a means of knowledge, this latter needs also to be established by another means of knowledge. Just a a behance is an instrument when it weight a king, but is an object with it is itself weighed in

In reply it m stated that if perception and other means of right

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In reply it is stated that dithe conjustion of one of with made in his mentioned as a necessary element in the distance of the definition of prefer and thought distance.

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that his

auditory perception also called ear-knowledge or sound knowledge, (3) the olfactory perception also called mass translations.

(4) the gustatory knowledge, and (5) touch-knowledge may not see colous

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Interence

e unit the little the manner in which they do so a ----

caucing comes is quite different from a man's imitation of it, for the latter is not natural. If no such cases any wrong inference is drawn, the foults is in the person, not in the process

Consparison

Comparison, tome "-"
Is comparison a messus
of right knowledge"

secretic operand. It it's general of our uplet assuming it was next as a set blow some? In the ground it do county subject on interfy the secretic and a first to like a case. And on the ground it groups of purely and the secretic and the secret

This is he is an elice not me maintain carry any weight, for com-

and the second s

Is compound a new a strange animal one really performs an art of perception. In reply it is used if at we can

by their comparison as a separate means of knowledge to how other size the name of settle name of settle name of the size of the same of the size of t

ntermal at her night through its special similarity to

a cow which we have often perceived. This knowledge of a precipited entererised object derived through its similarity to a coronard of cet.

Verbal testimony

Tithel testimony, some say, it inference because the object indit, "word" or werbal cated by it is not perceived but inferred. Interior a more inferced in the categories are supported by the knowledge of an innerced in the categories are supported by the categories are supporte

to acquire the knowledg

soft mony we pass to an superceived object through an object which perceived Just as in inference there is a certain connection

between a sign (e.g. smoke) and the thing signified by it (e.g. fire), so in verbal testimon; there is connection between a word and the object signified by it. Verbal testimony does not therefore differ from inference. In reply we say that there is a given difference between inference

In Polys we as vand there is a price superess or evolutionary in an article and a price superess of the correct not simply breakes it comes through the medium of words to the cause it comes through the medium of words process. There are the control to the cause through the process of the control to the co

"com," we think of the animal signified by it, nevertheless the woniand the animal are not connected with each officer by nature or necesaty. In the case of inference however, the connection between a sign (e.g. smoke), and the thing signified (e.g. fire), is natural and necessary. The connection necessary the connection between a same kind as that another in weight distinction. On the connection of the same kind as that another in weight distinction. The connection between a sign and the thing signified, which is the beaus of inference, a domoist to preception. For maxime, the inference that "the hill

Are there any ather knowledge as rumour ("atthea") presump-

Other means

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expanse in which me is the the air, and as died perented I all is the terretting & has garaous we note a site a subarter to a raw. Hopecomparison and place no math grannington of a pareet of these at the similarity to another thing also present. The et sene

Anna math h farm at on me math to an . .

we say that it is not so "Not blas" is no doubt possible only in reference to "blue," but that bluences may exist elsewhere. For instance, we can talk of this pot being not blue in confract to that pot which is blue Moreover, we preceed non-evisience as a mark antecedent to the production of a thing. When we say that there are not supported to the production of a thing. When we say that there have precisely which are destined to compose the case of the lat in the balarys (notal) which are destined to compose the

Non-existence or negation is not however a separate means of knowledge. It is included in inference. It infers one thing from the absence of another thing through the mutual connection of the two things, as follows. If a particular thing existed it would have been seen, it is not seen therefore it does not strict.

In the Nyāva sūtra, 2-2-12 mou-vustence or negation (abhāva) is divided into two kinds* var (1) prāgabhāra, prior non-sustence, that is, the non-sustence of a thing before it is brought into existence, and (2) pradhomedāhāra posterior non-existence or destruction, that is the disappearance of a thing effer it has come into existence

(2) The Objects of Right Enowledge (prameya)

The Soul

A sense is not seal because we can apprehend an object through both sight and touch "Preriously I saw the free on is different from the sease" are and now I touch at " such recognition will be impossible if "I" is not different from the eye which cannot touch and from the skin which cannot see In

other words, the "1" or soul is distinct from the senses

of explaining the apprehension of colour In reply we say that the soul is certainly distinct from the senses There is no doubt, a fixed relation between a sense and its obtained and in the colour than the c

appreneur om), one opiecr



The soul is immortal maximich as we find in a child joy, fear and monortality at the soul greef which arise from the memory of things previously experienced. A new-born child previously experienced.

there is a soul continuing to his next his he will not suffer them at all This is "loss of merical action" Again, we often find a man suffering the consequences of action which he never did in this life. This would be a "gain of unmerical action," unless we believe that his soul did the action in his previous his

Body

Our body m earthy because at possesses the special qualities of

The senses are material substances manusch as they invariably the sense are material preceive obstruction. Nothing can offer obstruction to a non-material all-precising substance. The senses receive obstruction from wall, etc., and are therefore material substances.

Senses.

are depenr, nose and
floations of

touc viz touch (skin), all others being merely its forms

¹ Compare-All the senses are only modifications of touch -- Democritus.

89 INDIAN LOGIO, ANCIENT SCHOOL, NTXYA-485TRA, CHAP. II

If the body were soul there should be release from sins as soot at the body was destroyed. But in reshits a per the body was destroyed.

i. _ i.umuni.h.i.

cannot be the agent as it is atomic in nature. An atomic aging cannot perform such diverse acts as seeing, hearing, knowledge is not a natural quality of the body because it do knowledge (separations). The scal as the mast of body does Knowledge belongs neither to body does Knowledge belongs meither to getteen for its object because it continues.

larly knowledge does not abide in an object of sense, and does not belong to the mind

Intellect.

be a quality of a conscious sgent the soul Hence the intellect is not permanent

Mand

The mind being one, there are no simultaneous equations. If there The mind is one— had been more simile than one, they could have come in contact with many sense as a time so that many cognitions could have been produced simultaneously. As many cognitions are never produced at once, the mind must be

Faults.

The faults are deriedd into three groups viz affection, aversion. The faults there has an detaphidy affection includes list, avance, devision a wallet and covacionness. Areion includes anger, exp, malignity, harted and implace-bility. Stupicity includes manaper, server, malignity, harted and implace-bility. Stupicity includes manaper, server, malignity, harted and implace-bility. Stupicity of the management of the server of the management of the server of the

Transmigration

Transmigration belongs to the soul and not to the body. The series

I It may be noted that in the Ny Ny a edites there is only a casual mention of God

100 PRDIAN LOGIC, ANCIENT SCHOOL, NYTYA-STRIA, CHAP IL

objects which are near (contiguous), but it cannot perceive eye which are far off. We can, however, perceive colour and avoid to a great distance. This is certainly not the function of touch lat some other series which can reach distant objects.

In fact the senses are fire. There are fire objects, vis et a sound smell (offour) taste (savour) and touch which are over ad copectively by the eve ear, mose tongue and skin. There are there of her serious corresponding to the five objects. The serious must be a mitted to be fire also on the following grounds we(s) The there bee promission - there are five mores corresponding to the five transof grandering are miner successfulling to real twin-15 The a res—the senses are five on account of the various a tes the re upy The visual sense rests on the eve-ball, the antifers sense the ear he's the offsctory sense on the nose, the gustaf we sense the tregue while the factual sense occupies the whole histy (1) Th becauses . 1, and one gate metade practical gate of detail between a ! the closes mines abtue, many on the pa abbane, pind it spently to course une mp je ton tu-trat mare ablicationite wit riplort age ; ma near stem with the best and as on it The free -the sense a of I "erent frime of the empureakes of the nature of a tire hall as the ear is not if "event from other etc. (e) It's materials of the sent we were the of it goests metatricle for all to that the set ; actumed the more sensitive the treigness extern and the stilling

sleep, so there is no pressure of troubles and activities in one who

supreme felicity secured

(3) Doubt (sashiaya).

I Some say that doubt cannot arise from the recognition of common and uncommon properties, whether possible is conjointly or apparately it is said that doubt an object is never produced, if both the common and uncommon properties of the object are recognized. For

common and uncommon properties of the object are recognized. For mination, if we see in the twilght a tail object which mores, we do not doubt whether it is a man or a post. We at once decide that it is a man, for though tallness is a property possessed in common by man, and post, locomotion is a property which distinguishes a man from a post. Lakewas doubt about a nobject is said never to be produced if

replies there is no soul. The disputant and his opponent are quite sure that their respective statements are correct. Hence there is no doubt, but on the contrary there is conviction, in the minds of both and the state of the

102 Indian logic, ancient school, nyxya-sastra, chap. II

by others who say that II God were the only source of fruits, man cold attain them even without any acts. Reconciling the two viers we conclude that man performs acts which are endowed with fruit by God. The acts do not produce any fruits by themselves they become fruitful only through the grace of God

The fruit is not pr

Time of production of the fruits

for psin

time of death when the soul departs from our body. Just as a tree, whose roots are now nourished with water, will produce finits in future, so the sacred fire which is maintained now will enable the maintainer to attain heaven after death.

Roch ag mach ag best 1

thinking that pleasure is the summum bonum, are addicted to the world which causes them various distresses through birth, infirmit, diasase, death, connection with the undestrable, separation from the desirable, etc II is therefore clear that one who pureuse pleasure, does in resistly pursue pain, or in other words pleasure is a symonim

Emanerpation

Some say that there is no apportunity for us to attain emancipaAttainment of emanci
pation.

Attainment of emanci
pation.

The part of the continual pressure of our
debts, troubles and activities. As soon as ne
are born we meur, according to them, three

> (i) Debt to sayes(re-res)—which can be cleared off "etudent life (2) Debt to grafs (few-res)—from y by performing ascribes. (3) Bots to our progenitors to cleared off except by begetting children.

Some say that parts alone are realities and that there is no who

The parts alone are in some parts and green in other parts. If t

qualities of yellowness and greenness could not have belonged to

simultaneously Hence the parts alone must, according to them

parts these latter sp- - --- serie and so on, until we read

admit a whole beyond its parts Moreover, if there were no whole

we could not have held or pulled an entire thing by holding or pulling a part of it. We say 'one jar,' 'one man,' etc. This use of 'on

would vanish if there were no whole. If any one were to say the

just as a single soldier or a single tree may not be seen from a di

tance, but an army consisting of numerous soldiers or a forest op

sisting of numerous trees is seen, so a single atom may not be po

ceptible, but a jar consisting of numerous atoms will be perceptible

and these stoms being called 'one jar,' the use of 'one' will n vanish The analogy, we reply, does not hold good because the soldiers and trees possess bulk and so are perceptible, whereas the atoms do not possess butk and are individually not perceptible. It abrurd to conclude that because soldiers and trees are perceptible in the mass, atoms too are perceptible in the mass, to avoid this conclusion we must admit the existence of a whole beyond the parts (2) Atoma (paramāsu) In the Nyaya-sutra 4-2-16, it is stated that there can never come a time when there will be an utter annihilation of things. Eve at the dissolution of the world (prelayer), things will continue to exi in the form of atoms. An atom is that which is not divisible in

In reply Aksapida 75- of the most we then a continued to

behind them A tree, for instance, i yello

tree were one whole then the contradicto

Now the atoms which posse

ently the thing which is said

1

and to be real

There is certainly &

whole beyond its parts

parts: it is a whole without parts. The view that an atom cannot be devoid of parts because it is pervaded by ether (akaia) in its inn

and outer sides, is not tenable because the terms "unerside" an

"outerside" are not applicable to an eternal atom which is altogethe different from an ordinary thing a constituent of which encloses,

m enclosed by, another constituent of m It is no doubt admitte

104 INDIAN LOGIO, ANCIENT SCHOOL, NYIVA-435TRA, CHAP, II

I In reply we say that doubt does arise from the recognite

Of common and uncommon properties common and uncommon and uncommo

Dange on house the real of the first property what

opponent make conflicting statements, one as led to believe that surstatements are worth consideration, but a unable to penetrate into the precise characters of the statement. Here is hough the disputant aims opponent are both confident of their respective contentions, the unspire and the audience are thrown into doubt by their confident of the precision of the statement of t

ques not sues as tregu ar character until the copetits to which are are removed 4. It has been urged that there is the possibility at an endless doubt insamue has its cause is continuous. In reply we say that though materials of doubt, such as common properties, etc., continue to ensist, we do not always recognize them. Unless there is recognition of the common properties, at the common properties, etc., where cannot be doubt.

(4) Discussion (vāda)

One should hold discussions with unenvious persons, such as with when to hold disciples, preceptore, fellow-students and sets disciples of some in case of a neet-



104 INDIAN LOUIS, ANCIENT SCHOOL,

I. In reply we may that doubt do of common and Doubt is not impossible

fointly The rec

object, but there is no precise (distinct Precise knowledge (that is, knowledge of distinguishes a man from a post) bein Similar arguments will apply to doubt any uncommon properties alone 2 In the c there is certainly a ground for doubt

ters upplus

umpire and the audience are thrown mou statements 3 It has been said that do

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ular he o

1\$ th tima an n Un

d -+'- - etgtomonts on

(4) Discussion (vada

One should hold discussions with uner disciples, preceptors, With whom to hold ers of the symmum on discussion ?

city for the search of --- -- ende A perso 1 by sim

establish.

the

it be

(5) Wrangling and Cavil (joing Wranglings and cavils may be employed t truth just as fences of

Use of wranging and to safeguard the grow card talkative people propou are mutually opposed, while others violate all

of a bus for their own side Seeing that they in at the in the state and grant from !

. . ..

In reply we say that it is through convention that the meaning
of a word is understood. The connection between a world and its meaning is conventional
and not natural. The connection is fixed by

man and is not inseparable. Moreover there is no universal uniformity of connection between a word and its meaning. The rais, argus and mlecches use the same word in different senses, in a the word "wax" is used by the figras to denote a long-award grain, but by the mlecches to denote a paine-seed. So the connection between a word and its recession is in the exercise of the connection between

(5) The Veds.

Some say that the Veda is unreliable, as it involves the faults of introduced and tautology. For introduced affirms that a som in produced when a sacrifice for the sake of a son (putrest) is performed. It often

thrice," "let the last hymn be resited three," etc

In reply we say that the so-called untruth in the Veda comes from some defect in the act, operator or materials of sacrifice. Pefect in the act consists

times defects are avoided. Liner is therefore no minimize in the leds. Neither is there any construction. Let a person offer the oblistion before un rise or after sun-rise, if he has agreed upon doing it at either of the times. Two alternative courses being open to bim the person of the times are approximately approximately approximately the analysis of the contract of the second of the contract of the second of the contract of the second of the

the Veds, but there m no tautology in it Tautology means a neeless

5 511.5

embody a useful repetition

I It is interesting to note how the Nysya-Satra defends the Veda from the attacks made against it perhaps by the followers of Anylliath!



the medical science. Hence like the spells and medical science the Vedas must be accepted as authoritative.

(6) Sound (sabda)

There are conflicting opinions about the nature of sound. Some say that sound is a quality of other and that

The nature of sound to the say that sound like smell, etc., is a quality of the substance in which it shokes, and is capable of being manifested of the say that sound like smell, etc., is a quality of the substance in which it shokes, and is capable of being manifested for any substance in which it shokes, and is capable of being manifested to be a substance in the substance in which it shokes the substance in the substance i

cussion of two hard substances, e.g. an axe and a tree, etc., (2) is cognised by one of our senies (the eat), and (3) is spoken of as possessing the properties of an attribute object, g. g. and the company of the control of the con

mon of two hard substances. In reply it in

done had an ac---

46-44

والأوار والمعارف والمرام والمالية

south teing comised stance, we perceive a jar, we perceive also by our senses in non sternal or genus (ie jar-ness) which is eternal reply us say that not all things cognised by our senses are non-elemal, but only those that belong to a certain groups. A jar, for matance, is non-eternal because we perceive it as

¹ The aphorum (Nyspe-sites 2-1-12) may also be interpreted as follows — Bound is non-eternal because it is inferred to advance in a secses. We do not say that whatevor is cognised by our sense is non-eternal our intention is to say that

108 indian logic, ancient school, nyiva šistra, e

The two main divisions of the Vedá are (1) hymn (5 (2) ritual (Brahmana) The ritus mits of three sub-divisions, viz th

The principle of classfication of the Vedic meech

(widhi), descriptive (arthavada), and tive (anuvada)

An injunction (vidhi), which may be either mandatory of m that which exhorts us to adopt a certain course of ac means of attaining good], e " "let him who desires parad the fire-sacrifice " This is a mandatory injunction

that we are persuaded to perform it. The deprecatory speech which persuades us to adopt a certain course of ac

quainting us with the undesirable consequences of neglecone who performs any other sacrifice neglecting the Jyo into a pit and decays there " Here one is persuaded to Jyoustoma ascrifice the neglect of which brings about The Branch on toponist a she mant coint of

the foolish course of action adopted by the Caraka priests a as a warning to other priests who ought to avoid the co narrative (puratedps) is the mentioning of some thing as co on account of ste antiquity, e.g. "By this the Britmanas filma hymn, etc "

Re-inculoation (animifu) is the repetition of that whe enjoined by an injunction. Re inculcation may consist of tion of an injunction or the repetition of that which has been The first is called verbal re-inculation and the second of from ation "Non-elected not eternal" this is a vertal "Non-eternal government the character of extinction"phiecine repetition

The bedas are reliable like the spells or mantras and t science, because of the reliability authors byells counteres t prisent Tota ment interi the resignal a tence perm rates correct

1130

a denied from the The eather h hel The serve theme to multiprine twee printing of ther er and (t) they had the truthe The aut'er J & almr the authors of the i not by modification (rilara), eg in bho + 4 (bhu + ti = sate - a -force ont at an one an ad her by gorbyt date of

animal), its form (limbs) and its genus or type a form ? (cowhood or cow type) Now at is asked what) signification of a word—an individual a form or a genus Some say that the word denotes an individual because it in nect of individuals that we can make any statement e g is going"-here "that" can be used only in reference to an cow. Others say that the word denotes form by which an recognised, e.g. we use such expressions as 'this m a cow, a horse, only with reference to the forms of the cow and Others hold that the word must denote genus (type), for of take senus into consideration the word one might denote

'anl of any kind we say that the word signifies all the three, though promven to one of them For the purpose of distinction the

m any substance which is cognised by the ted abode of colour, taste, smell, touch, weight, solidity. velocity or elasticity

(Thris) is that which is called the tuken of the genus. The genus, con hood for instance, m recognized by a certain collocation of the dewlap which is a at according the gam on of a farmities a but

a general notion COWE

cows (1 e derive knowledge of cowbood) all subsequent occasions to recognize

(cakeuh)

., that ci . .1 really . n of the rs said ' malaruŝ

estruction of one does not cause material substance inasmuch is limited by its contact. A

two. the concert of duality arrives de organ of vision being divided

the nose In reply we say that

the eye,

at has contact with the eye. when the eye as not connected .. inl substance, evercises its Hittingerin von gnieber ein i magenetern ent "

bet organis to the great parties. It is parties at the et that the if my me a min him of them the same of the part the or fit a fraction to tright sent to a service as tellings go the group of a set and

I so an I stat a netroit stare of the general end an amit of Plan and the end of the first atoms

Art right process as \$1 to restaining \$2 to at we after a to be grown. training to or ma It make to begin the and property un speak of the externo in first or an un a rate of the anterior of Blanket In regit w car tat w' a we creat f t'e etter ein fi

ether we real a mean that the opton a be eight as all the which has fit its estatestory the ories. Here we used that feel attribute to eternal this go the je person fort all the fa factor Him fact not eternal because next or il we goe essent bed on \$"L" atten for do we astronamy red at it several firm . I were sterne H small be penemed bef to unterpo e . I a so a tea that seed really caused before utterance but was a seeml by a mere! Lear

distuit nati e ous each sen

nessee and that assured about I be reported as ever at ten anse then to traditionary trant up & tracker deliter The littoriary fearling in the firm of a fee ture certain mount is unit

are found to be repeated by his jupil after a tieg interest. "" a sere

stege. immediate subsequency, separation, similar employment,

ning

Context—is the connection of subjects such as proof (pramāna), that which m to be proved (prameyor), etc Exercise—is the constant repetition which confirms an impression

position excess, receipt, intervention pleasure and pain, desire and

Sign-may be (1) connected, (2) meeparable (intimate) (3) correlated, or (4) opposite eg smoke is a sign of fire with which

Posession—such as a property anakons the memory of the

Protector and Protection as a king and his attendants Immediate subsequency—as sprinkling the rice and pounding it

ma a wooden mortar

Separation—as of husband and wife

Similar employment—as of a fellow-disciple
Opposition—as between a snike and ichneumon

Excess—awakening the memory of that which exceeded

Receipt—remunding us of one from whom some thing has been or will be received.

Intervention—such as a sheath reminding us of the sword.

Interestion—such as a sheath reminding us of the sword.

Pleasure and pais—reminding us of that which caused them

Desire and autrison—reminding us of one whom we liked or
hated.

Four-rounding us of that which caused it, a g death Entrenty-remanding us of that which was wanted or prayed for.

oraciful minds to recollect by hang wend again and some "try and think of

112 INDIAN LOGIC, ANGUENT SCHOOL, MYLYA SANTRA, CHAP. III.

function only in virtue of its contact with things. Others say the the ve had been a material substance it could have apprehended those things which councided with shelf in bulk. But we find it can prehend things of greater and smaller bulk. So it is contended the eye is a non-material substance.

the age is a non-material substance
which are greater or man
substance which are greater or man
substance their er
a material substance ther
great and the small

(9) Intellect (buddh:)

Some philosophers! [the samkbyas] maintain that the inteller
1s knowledge a tunntion of the permanent as it is capable of recogniting
tion of the permanent
intellects?

of identifying knowledge is called recognit
of identifying knowledge is called recognit

which is possible only if the intellect which existed in the past continuous above the research time above in it the artifact is bermanent. Kill

not different from the permanent intellect then various sorts knowledge could have as permanent entities existed simultaneous and there would have been no essatution of knowledge or recognitive from the absurdity of such contingencies we cannot admit the tellect to be a permanent entity and knowledge a function of it

(10) Memory (amrti)

ffemory (surfi) belongs to the soul which possesses knowled

Memory

au akened by auch cause as attention contert
exercise, signs, marks, likeness possession, relation of protector a

protege immediate subsequency, separation, similar employment, opposition excess, receipt, intervention pleasure and pain, desire and aversion, fear, entreaty action affection and ment and dement

Attention-enables us to fix our mind on an object by restraining it from vandering away to any other object

Context—is the connection of subjects such as proof (pramana), that which is to be proved (pramaya), etc

Exercise—is the constant repetition which confirms an impression

Stan—may be [1] connected, [2] inseparable (intimate) (3) cor-

related or (4) opposite e.g. smoke as a sign of fire with which

Likeness—as the swage of Deradatta drawn on a board reminds us of the real person Postesson—such as a property awakens the memory of the

owner and vice rersa

Protector and Protige—such as a king and his attendants

Immediate subsequency—as sprinkling the rice and pounding it in a wooden morter

Separation-us of husband and wife

Plea.

Similar employment—as of a fellow-disciple
Opposition—as between a spake and schneumon

Excest-awakening the memory of that which exceeded

Receipt—reminding us of one from whom some thing has been of will be.

peninding us of the sword his of that which caused them. us of one whom we liked or

s i that which caused it, e.g. death us of that which was wanted or prayed for

by their skill on whoi a Bhikkhe see whoi a Bhikkhe reference to a book. We want to be seen at the sight of goods to they were plecified; they were plecified to the seen when at the seen the or a seen to be a seen

and think of

ronved it.

7, pp. 122-123, timber

(14 Indian logio, ancient school, nylva-distra, celp. Il

Action—such as a charact reminding us of the character

Merit and dement-through which there is recollection of the causes of Joy and sorrow aspertenced in a previous his

(11) The fixed signification of numbers 1 (samkhyatkinia)

Some say that there is only one thing, viz Brahma Others in

that things are 100, viz the eternal and nor eternal Some find the things to be time, its Samkhvaskänta-väda. the knower, the knowable and knowledge the doctrine of the fixed while others treat of four things, vit the agent signification of numbers of knowledge, means of knowledge, object of knowledge and set a

knowledge In this way philosophers indulge themselves in a fact number of things Aksapada opposes them by saving that the full of number cannot be established In establishing the fixed number there must be a reason Now is the reason included in the number or excluded from it, or identical with it? If the reason is included in the reason is included in the reason included in the reason included in the reason is included in the reason in the reason in the reason is included in the reason in the reason in the reason in the reason is included in the reason in the re in the number, it is as unfixed as the number itself. If the reason is excluded from the number, the fixity of number must be absoluted If the number and the reason are identical, there will remain no mean to establish the fixity of number

(Khuddakapatha of the Pali sutta Pitaka)

¹ The doctrine, which occurs in the Nyäye-cütre, 4-1-41, throws some light of the dialogue between Astävekre and Vandun related in the Mahabharata, year parve, chape 132-134 tends and 1 to the parve, and 1 to the parver a country. parvs, chaps 132-134 (ride ante). It bears an analogy to the novice's quanta (Kumure-patha) which runs as follows ! यक्तं वत्ता काचारहितिका । । एकं मान किंट

Pood is a thing on which all some What m one?

dared un है के बाव बिंदे ? 2. main with 1 1 owt one tad7? Name and form

³ मी किस साथ कि? ३ शिक्षो रेडमा। Three kinds of feeling What am three ?

⁴ शुभारि चरियमपानि। 4. चलारि लाम कि ? The four noble truths. What are four ?

A यक्ष माम fel » ⁵ श्चपादानक्षमा । Whee our days o

The five constituent aggregates, sir , ace_

CHAPTER III.

Commentaries on the Nyaya satra.

36a. NATURE OF THE COMMENTARIES

In the previous chapter there has been given a summary of Compensation are stored house of information Nyaya Philosophy of the second century A D The Nyaya-ettra was not followed, for a saward landaged many in the compensation of the compensation

b, s ,

i

1 4 1

i

of was suita, the various income or contemporancous philosophics. The commentaries are therefore store-house of valuable information on Philosophy and Logie. It is not possible to give here a complete analysis of the commentaries, but a passing reference to some of their leading topics will be made in the following pages.

37 Vateyayana, adynor of the Nyaya-buleya (about 400 A.D.).

The earliest commentary extant on the Nyāya-edtra is the Nyāya-bhāyas by Vatayayana, or Paksila Privous Commentaria. Srāmīt, 'In it there are references to previous logicanan designated as cite (sorne), žect (certain), or ange (others), who were perhaps authors of commentaries 'which have not come down to us. The Nyāya-bhāya

यहण्यप्रतियो भाषे यानुष्मापनो सबी । श्रश्नादि स्वत्रसन्धः आरहासन गानिकः ।

(Nykya-vārtiks, Book V, Chap II, last line)

t Vicempati Main mentions libe name Pakula Sydmin thus ~ चन्न भवनता चुच्चाहैज नि चेवनुदेशी जाके प्रदेशि चतुपादिने च धरनता-

भामिना विभवत्त्रनिक्षात्रे वर्त्त वाशिकारक द्वि (Nyayavätuka-iätparyatika, opening i

² Vătayāyana 30 bis Nyāya bhāsya, 1-2-9, craticaso, in definition of kālātsta, the opunen of a previous communicator.

भारत विकारित स्थानं स आर्थानं ।

The name Välsyäyana occurs in the colophon of Uddyotakara's Nyäya-värika thus :--

114 INDIAN LOGIO, ANCIENT SCHOOL, NYÄYA-SÄSTRA, CEAF IL

Action—such as a chariot reminding us of the charioteer

Merst and demerst—through which there is recollection of the causes of joy and sorrow experienced in a previous life

(11) The fixed signification of numbers 1 (samkhyaikānia)

Some say that there is only one thing, viz Brahms Other W that things are two, viz. the eternal and not eternal Some find the things to be live, in Sankhvaskānta vēda.

the knower, the knowable and knowledge the doctrine of the fixed anower, the anowane and the sect signification of numbers dge and act of ives in a fri of knowledg . that the first knowledge s fixed number, sumber of th

in the number of number o or excluded from it, or identical with it? If the incident in the number of a constant of the number in the number, it mas unfixed as the number itself. If the response excluded from the number, the fixity of number must be abandoned. If the number and the reason are identical, there will remain no mean to establish the fixity of number

This doctrine, which occurs in the Nysyc-ettra, 4-1-61, throws some left so the dialogue between Agtävakra and Vandin related in the Mahabharata parts. parvs, chape. 132-134 (rede ante). If beers an analogy to the novice's quelts (Kuntin-paths) which runs as follows—

1 will we have

ि चले क्या चाकारहितिकाः Food is a thing on which all saimal i एकं बास किंट

What m one ? auberet 2 जानव चपव। 2 के बाद कि?

Name and form What are two?

3 शिक्सो वेदमा। 3 मीचित्रशत बिरे Three kinds of feeling That are three ?

4 ज्ञारि अस्विवशितः। 4 worfe are fu? The four noble truths. What are four ?

६ एक्स्स्वावक्षमा । The five constituent aggregates, etc. िपश्च साथ विदेश What are five?

(Khuddakapātha of the Pak suits Pitaks).

CHAPTER III.

Commentaries on the Nyaya sutra,

36g. NATURE OF THE COMMENTABLES

In the previous chapter there has been given a summary of Nykya-stira, the fundamental work on Nykya-stira, the fundamental work on Nykya-Philosophy of the second century and The Nykya-stira was not followed, for

37 Vatsyayama, author of the Nyaya-bhisya (about 400 A D).

The earliest commentary extant on the Nysys-actor is the Nysys-absign by Vistayana' or Paksils stroug Commentaries from the Control of the Control of Cont

· V, Chap II, last line)

्रदो च भववता पश्चिक्ष

. ng lines).

maction with his

I The name Vittsyspena course in the colophon of Uddyotakara's Nysya-vit-

 $\frac{1}{2^{12}}e^{-c^2+2\pi}$ for c^2 , and that believed, in expressions, chap. If

*** of stringtions of certain terms. own district the same organisates by at least two centures, so the state of the same also as the same at the time ! as a state time ! we must have flourished before Dignaga (q v), sportrans must have flourished before Dignaga (q v),

ine inter criticises him in connection of the mind (month) il the design with the explanation of the mind (mona) is ense-organ, and possibly also before its

Hartis, ray min aven control the Naya bhaya

re Sylvashira, as already observed, contains certain sph assent in such well-known Buddhist works as t

power of and possibly also money at the control of the control of a splington, an antagonistic to that the control of the cont

327 B.C.), and in giving an example of 5the incoherent" (andrthaka) extracts a sentence from the Mahabhasya' of Patanjah (150 B C).

Vātsyāyana, also designated as Drāmda (same as Drāvida),

was in all probability a native of Dravida Burtholace of Vitavii-(the Deccan), of which the capital was Kan-YAGA cipura, modern Conjecveram. The title "Svāmın" appended to "Paksila" in the name "Paksila Svā

min" also points to the same country as his birthplace We may add that Kafici was a famous centre not only of Brahmanic learning, but also of Buddhistic culture, and it was here that

lived about 400 A D., when Candra Gupta II, called Vikramaditya, was king of Magadha should not be confounded with the sage or sages of that name, who compiled the Artha-éastra and the Kamaantra

38. Vātstāyana criticises Nīgārjuna.

The Madhyamika doetrms of interrelation. spekel or prolyaya criti-Cinnel

The satras 4-1-39 and 4-1-40 which seem to have been, as previously observed, interpolated into the Nyava-autra deal with the Buddhist doctrune of inter-relation (aneleg or pratuqua) evidently taken from the Madhyamikasutras (Chapters I and XV) of Nagarjuna who flourished about

> दमदाविमानि परपूरा कच्छा गाक्षित प्रसंसंपितः ।

(Nyaya-bhaya, 5-1-10, and Mahabhaya, 1-1-3)

* Jama Hemsoandra supposes Drāmila to be another name for Vāteyāyana — वानुवायको भवनात चौत्रिक्यकच्छात्राकाः

য়ানিক থবিসভাতী বিভানপ্রচালক ও ।

(AbhaibSas-cintSman)

V\$tryAyana would not have been called Dramals, had he been a series of Vates. the capital of which was Kaufambi near Allehabad 3 Svamm iii a common surname in Madras. In Pah books, however, we read of a sage named Vacchagotta or Vätnyäysna kving in Ayodhyë.
 Nyäya-bhäsya, 2-1-40, edited by Jaya Karnyan Tarkapuöcšuana, Biblio-

5 The Nysys-Qire of Gotame, translated by Sats Chandra Vsdyabhuwana, S B.H. Serres, Allahabad क्यादिवातिरेकेच बचा कथा व विश्ववे :

धारदाविकतिरेकेच तथा करं व विश्ववे व (Madhyamska-edtra, Chapter I, verm S. p. 19, BT.S edition, Calcutta) was enjatetet from the Same attra be at feat for pertitor be we find to the splacation of each outton, between which became blood on the colors

Afterward of all have discission before Digital (2) of their and periods of the latter cell one Birgs at present with foresteenthms on the agreement of the agreement of the section of the Artificial S

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TELEPETORA ETT WOLF TELEVI MAR AND THE BALLET TELEVIA

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Multipartie often Landradire eith, the Tiree of friend de not constitute an quert an often and mono analous intermitted his

Hal part of the Nana edite and were employed; interprinted by it before or during the time of Vatasaana's who write fitting commentary on it. Vatasaana must therefore have more familied after the compession of the lits office words, it od science of what were interpolated line the Ayaya office.

Hence the earliest limit of his are is A D 300, when the Midhyamika-stra and lahitantira-stra are supposed to have been composed. At

Dignaga lived about 5 to A.D and Vasubandhu about 400 A.D. Vasuayana who preceded them could not have lived after the latter that. Taking the mean between the cultiest and the lated dates we may approximately fig the date of Vatarayana' at about 400 A.D.

Vatayayana in extolling the Nydya editra (called the Avitelli, quotes a verse from the Arika-datra of Kautulya (about

¹ Dr. 11 Jacobi observer: "When communing on hydra educ. [1] A Visted year gives pro different explanations of the saving prevent, decorat, and of master years gives provide the saving of the saving of the first that common the saving of the saving of the saving of the saving of these toportions to run that percent devotated in his meaning of these toportions to run that percent devotated in his time. (The date of the saving of the

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The sutras 4-1-39 and 4-1-40 which seem to have been, as previously observed, interpolated into the Nyaya-sûtra deal with the Buddhist doc-The Midhvamika doetrme of inter-relation, trine of inter-relation (apeksa or pratyaya) apeked or praiyaya emis-

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दशदाधिशाणि वक्पूरा

-1-10, and Mahibharya, 1-1-3).

a to be easther name for Väteväyans -**वौकिस्तवप**कासासा

nes mani)

en a native of Vales.

Satus Chaudra Vidyabhusana.

118 indian emic, anciest school, neeva-teers, celt.

In the Bhagra on the stirras, Vateyayans r. 210-309 A D marises the doctrine as follows -

Some say that things are not self existent as they exist me in relation to one another A thing is called short only in rist to another thing which is long, and rice weres The long and a are inter related, but not self-existent

In the same Bhasya Vatsyayana controverts the doctron the ground that it is self destructive If the long and short not self existent it will be impossible to establish a relation bets them, and in the absence of all relations the doctrine of inter rela will fall to the ground

The antras 4-2-31, 4-2-32 and 4-2-33, of the Nykya-50 seem also to have been interpolations,

the Bhasya on those sutras, Vatsylvini The Midhyamika doe criticises the doctrine, evidently taken from trine of #gnyera, vordages the Wadhyamika-sutra, according to which criticised

our means and objects of knowledge are as unreal = things a? pearing in a dream or exhibited in jugglery or as the city of the celestial choirs or as a mirage s

> न वन्तर संधानका युक्त प्रत्यन नेतृथि । क्रभाष क्षतको नाम श्रीवक्षति प्रयः कदम् ।

(MEdbyamike-edira, Chap XV. p 93, BTS edition, Calcutta)

(Nysya-elltra, 4-1-39) व स्थानविविरादेशिकतात् । **कारतबाद** यत्रम

(Nyžya-sūtra, 4-1-49, SBII corne, Allahabad).

सप्तविषयाभिमाभवदयं प्रकाश्यवेषाभिनामः ॥ 4-2-31 ı मावासभवेतमर वामधीवाधावदा ॥ ४-२-९३

(Nysys-edtra translated into English by Satis Chenda Vidyabhusans, S B.I Beries, Allahabadi वया शाया यथा सप्ती वन्तर्गवदर्ग चया।

तथोश्यादश्रमा स्तानं सवा भन्न चटाइनम् १ (Madhyamika sütra, chapter VII)

वर्षेत अश्वनेपुर सरीचिका वर्षेत शावास्त्रिक वर्षेत ! समावञ्चन्या सु निविक्षधायमा तयोवमान जानत वर्ष्यं वर्षान् ।

(Quoted in the Madhyamika vrtts p 57, BT Society's edition, Calcutta)

Ar explained in the Buddhust works (such as the Middhyamika-sitra, Lackivatkra sitra, Dryardha fatikā, etc.) The dectrice of inter-colation prayage aprika) leads to that of vondness (fingula) Compare— व प्रतील सनुनवाद ग्रान्तवां ता प्रवचते :. . .. यव श्रधावेगानुत्पादो भावानां या ग्रन्थता ।

ः पत्रकेलांगति संशासानो

म तक्क क्षत्रुपाद समावतोऽसि ।

Nágárjuna in his Uplyakanáslya-sátim, chapter I. says that a theme can be established through a reason shooty of sasanpha. Most of sasanpha and an example (wādāsruna), which may have on the continued members and not of five, the last two members, viz application of five, the last two members, viz application

(upanaya) and conclusion (nigamana) being superfluous and not better than "analogous rejounders" (jūtyuttara) Vātsyāyana' in his Nyāya-bhāsya, 1-1-39, answers these ob-

jections as follows.—
The application (upanaya) and conclusion (nigamana) are essential parts of a syllogum passmuch as they serve on the strength

sential parts of a syllogism measured as they serve on the strength of the general principle involved in the example, to confirm the reason and reassert decisively the proposition which, when first advanced, was of a doubtful character. After an invariable relation

का प्रत्यवाधीन व ग्राम्य क्रमा

ण प्रत्यमां कावानि थोऽपयन व द्वि व मगापार्व्यकृष्ट्रावमारे – काशवानुवृष्टांचे कथाच अवासवे वर्ष्णंचर्का प्रत्या द्वि शर्या

स्थिता एति इ शर्मस्तिमध्ये प्राया चर्णाच्यां कि समाव कीलेन । एति ह (Midhyamika vytti, Chap XXIV, pp 184-188, Calcutta Buddbist Terb

Bornety's edition)

বৰ মুনেপ্ৰাহানপুথাহান্য ক ওল'ল । বস্তুত্ব ক প্ৰথম ধন মুক্তবাৰন ৪

(Mådhyamika vytti, Chap XXII, p 160, Calcutta Buddhisa Text Society's edition)

The doctrine of voidness (45%-po-vida) flourished between 200 A.D. and 800 A.D. Compare Dr. L. Sush's Filesofia Indiana p. S.

Vätsyäyana oheerves --

एपरप्यवृक्षण्येन वाचीनुपर्यकृत वावको असी वाची वाचित् । विश्वनामध्ये पायोग स्वास्त्रमान्त्री प्रतिवृत्तिको प्रतिक स्वीति प्रतिपद्य चर्चति । ... व पेताई प्रति स्वास्त्यविद्याते वाच्यां विद्यातीच्या जिल्लामध्य विद्यालया स्वास्त्रकार स्व वस्त्रते, चयान्त्रात्र कष्ट्र प्राध्यायकारका प्रदार्शय व्यक्तिया प्रतिक स्वास्त्रका स्व स्व प्रतिक शास्त्रकारमध्ये स्वास्त्रकी स्वास्त्रकी वावस्त्रका वर्षाव्य प्रतिकारमध्यात्र स्व

(NyKya bhā-ya 1-1-39, pp 31-35, published under the name of NyKya-dariana, Bibliothern Indica series, Calcutta)

Uddyotakara too in his Nysya värtska, 1-1-33, estee the opinion of a certain age who held that the application (sparsoya) and coordinion (negarana) were not separate members of a syllogens, as they served no purpose different from that of the reason and the proposition:—

भूपसम्बद्धानने भागस्थानारे चर्चा विजेपात ।

(Nyfyn-vzetika, 1-1-39, p 140, oduted by M M Viodhysévari Frankla, in the Bibliotheon Indica series)

The eags referred to was very probably Nägärjuna. It is however to be noted that neither Vätsyäyana nor Uddyotakara mantiona Nägärjuna by name

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> म क्षत्र संधारत यूज प्रमय हेतुन्छ । mula must nin nanft Zur und f

(Milityamihanters, they XV. p. 81, U.T.S. of Line Co. ने जातप्रशिवित्तिवृत्त्वकृत्ताम् । 14787642566

MANAMACANA. (Ny 274 agins, 4-1-67, 91,37 perior, AZA-

कार्तिवयाधिमायकके व्यवस्थानेकामिकाक के द-2-33 वानाजनवेशका अवस्थितागरः । ४-४-७३ (Nyllpassitre translated into English by Satus Change V'

वका माना कता कारे मध्येतवर थका।

तवांभूपादसमा भ्रतने समा ५४

(Choted in the Midhyam

As explained in the vatira sitra, Departha datika, oto , apolal) hads to that of voidness ;

forms, Allshabad)

thoughts alone, they say, il unreal

the additional transfer of alautalya solva etas ar Lavas dhist doctrine by saving that gs are capable of being senaot be unreal and on the other e incapable of being separated of the doctrine commits accordion by saving that things are ungoing on to separate them from our

ie Theory of Impermanence

I we praire to these and party to be a series 1.39, Aller der al ich refers to the doctrine of momentari ess (Lianilatea) as explained in the Lankāvatāra-sūtra, etc. was evidently interpolated by Vatavayana into the Nyavasutra! In his Bhasys-commentary on Jana cites the opinion of keaust-value accordatities are momentary, as they exist for a moment

OF AS BYEST BEST the momentariness of entities on seeing their eav which imply production and destruction ana in his Nyaya-bha-ya, 3 2-12, 3 2 13, controverta e of momentariness by saying that there m no absoanty for an entity to be replaced by another entity after s of a moment and that there is a connecting link between

100° 50 160 gination of an entity and its cestation \$

VITSULVANA S EXPLANATION OF CERTAIN DOCTRINES A Syllogism of Ten Heinberg

Vātavāvana in bir Nyāva-bhā-ya, 1-1-32, alfudes to certain logicians according to whom a sullogism consisted of ten members as follows :---

Proposition (prational) -Thus hill is fiers

Reason (heta) - Because it is smoky Five orderer members Example (udikarana) - Whatever smoky is nerv, as a kitchen

¹ सर्वाजकेर्तम् चयरापरोत्**पत्ते चण्डिकात् बक्ती**नासचेतुः ३-२ ।। नियमधेनभावास् चयाद्यं नक्तान्या । 321%

मं सप्तिविभागकारकोपस्के । 3-2 13

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Sys-edites, pp 80-87, edited and translated by Sates Chandra Vidvabhusana. sie the Laukavatara sütra, chap VI, called Kasnika-paryvarta p 99, Bengal

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triganiam genete aneteny berteng, mygga-dintna, episy ill

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the t riche derive the Buddhet doctrine of the reality nitroni howelds repeated alone endently is from the Lankavitara data, 'chapter'

and X. In the Nyasa blayer, 6 2 26 Vaterasans' summan the Ruddhet destroe as follows

Nome say that things do not possess a reality independof our thoughts just as a web does not possess reality indep-

Vālsyāyana moons hore to have referred to the La talkantiza edita.
ব্যস্তাঃ বিশ্বীক্ষাস্থা অধ্যান আমানাস্থান কিন্তু কিন্তু বাংলু ভ্রমান্ত্রক সি

Nysymbitisiva, 6 2 26 translated by Satu-Lineadra bedrathusens 4 \$

वक्षाः विकित्तकामार्थः समायः सावधार्यते ।

प्रशास पानीभाषाधार्थिति स्थापाध्य रिक्रा व (Lankkvaidra oftra, thap हैंद्र के कार्र thapter र्श क् सार्ट of the took bootsty of themps)

के किया है। कर सारेक्स क कर ।

me Se en abe fi tm b t

देश्वय देवले कर्डेंद वृक्षेत् । इ.स. १८ वट सेट सर सकड ।

(Pikali-swur Vido, en folio 134) also 253)

3 The Ny Spa sBiran, 4-2-26 and 4-2-27, may be interpreted in such a way the they refer to the Middhyamaka philosophy mether than to the kogicker. If the

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Series, Allahabad)

dent of its threads. Hence it mount thoughts alone, they say, that are real, the external things are all unreal

Vatsyayana controverts this Buildhist doctrine by saying that it is self-destructive because if things are espable of being separated from our thoughts they cannot be unreal and on the other hand if things are unreal they are incapable of heing separated from our thoughts The holder of the doctrine commits according to Vatayayana, a contradiction by saying that things are unreal, and at the same time by going on to separate them from our thoughts

Kanika-rada-the Theory of Impermanence The sotra 3-2-11, which refers to the doctrine of momentary

ness (kanulatra) as explained in the Lan-The dortrine of momentariness, keantla edda, erisiciaed

kāvatāra-sūtra, etc , was evidently interpolated by Vatavavana into the Nyavasatra In bis Bhasya-commentary-on

the sutra, Vatavavana cites the opinion of ksanik-vadins according to whom all entities are momentary, as they exist for a moment only. We feel the momentariness of entities on seeing their growth and decay which imply production and destruction

Vatavavana m his Nyava-bhasya, 3 2-12, 3-2 13, controverts the doctrine of momentariness by saying that there m no absolute certainty for an entity to be replaced by another entity after the lapse of a moment and that there is a connecting link between the origination of an entity and its certation a

40 VATSYAYANA 9 EXPLANATION OF CERTAIN DOCTRINES A Sulloquem of Ten Mumbers

Vatayayana in his Nyaya-bhasya, 1-1-32, alludes to certain logicians according to whom a syllogism consisted of ten members as follows -

1 Proposition (pratified) -This hill is here 2 Reason theta) - Because it is torol s Five onliners members Frample indaharanai -Whatever smoky is flery, as a kitchen

य तृप्तिविधामधार्याच्याको । 3213

(Nvkys siltra, pp. 80-87, edited and translated by Satis Chandra Vall abbusance. S.B H. Serses, Allahabed? * Vule the Lanksvatora stitra, chap VI, called K-anika para orta # 19, Bengal Assatic Society's MSS Cf All m in a state of flux-librarities.

[!] स्टब्स्टिंग्रीय क्षयत्त्रपरीतृपते कविकतामु कञ्जीनासनेतः । ३८ ।। नियमप्रेमभावाक् धवादमैनशलन्या । 3-212



tion of eternal pleasure of the soul. They based their view on the ground that human activity being always directed towards the attainment of pleasure, it was natural that the end of such activity was the enjoyment of eternal pleasure. They also relied on the

(mokea), which was a condition of immortality freed from fear and change, was attended with a total cessation of pain, but there was no cause for production in the emancipated soul of any pleasure which was eternal He further said that human activity was directed towards the removal of pain and not to the attainment of pleasure, which was invariably mixed up with pain and which could merely bring about bondage of an intricate form As regards the scripture-texts these, according to Vatsyayana, spoke, no doubt, of the excence of soul as being pleasure, but pleasure signified nothing but perfect freedom from pais Hence emancipation or release was not, according to him, eternal pleasure but an absolute deliverance from pain

UDDYOTAKARA, AUTHOR OF THE NYSYS. WARTING (ABODY 635 A U).

Uddvotakara was the author of a sub-commentary on the Nyaya-sutra called the Nyaya vartika The latest date assigned to Uddvotskars. The Vasavadatta, an immortal work of the poet Subandhu mentions Uddvotakara

as a rescuer of the Nyaya, while the Vasavadatta itself is mentioned in the Hareacarita by Bana as a classical work which humbled the pride of all previous poets The Haraccarita describes Bana as a poet who lived at the court of King Sri Harsa or Haryavardhana, and the manner in which the poet introduces himself into the work leaves no room for doubt that he was very young while his patron the king was mature in age and

> धर्चपार्पतिनी भाषा बान्साधनी सती : धवारि सक्तमका शारदाकीक शार्तिका ।

1

1

(Nyaya-vartika, closing lines)

 म्बावश्चितिकिकोडोनवरव्यक्यां कोवसर्वातिकासङ्गर अस्तिव्य वास्त्रदक्षां स्थाने (VEsavadatts, p. 235, Hall's edition).

> करीनामकस्थः एषे गुर्ज गासस्यापाः। सार्थन पाध्यक्षणाची प्रतया सर्वजीवश्य ह

(Haros-carita, urchy Esa 1)

+ (Harpa-carsta, mechwina II. | 58, Mvara candra Vidvinioara's edition)

- Application (upusaga) -So is this bill (smoky).
- 5 Conclusion (negamana) -Therefore this hill is fiery
 - (4) Inquire as to the proposition (ismand) -Is this bill feet in all ity parts, or in a particular Five additional members. part f
- (a) Questioning the reason (sumsaya) -That which you call
- smoke may be nothing but vapour (a) Capacity of the example to warrant the conclused (aukys propts) - Is it true that amoke to always a con comitant of fire ! In a kitchen there are of course both smoke and fire but in a red-hot iron ball there is as
- *moke 4 (2) Purpose for drawing the conclusion (prayapinal) - Purlaise consists in the determination of the true conditions of the hill in order to ascertain whether it a such that one can approach it or such that one should arest it, or such that one should maintain an attitude of in-
- difference towards it 1 14) Propelling all questions (orner surreys ties) -it is termit all questions that the hill is smoke, and that amobe is

an invariable concomitant of fire The five additional members serve no doubt to make our cognition clear, but they do not procease thing. Hence they can not, according to Vatavayana, he regarded as essential members or parts of a syllogism !

Lat-liners

Akeapäila in hie Nyaya ofitea, 6 t. 14 casually mentions lavare (God) whise nature is described by Vaterayana in the Nyavathirts 4 1 21 as follows

God m a soul specially endowed with qualities. He is free! from misapprehanding carefronces ste and is such with merit haveledge and concentration. He presente eight supernatural powers which are the emengarment of his meet and concentration His most which conforms to bis will positions most in each per and and sets the earth and other elements in ourt on If were the farter of all beings. Who can demonstrate the exisbecame of Him me a transmenta the evaluation of percept on inference and sompfare

Emphasium mudas

forthe Wedge 242 cvs 1 1 "2 there is montained works = ph la and when the same about a manuscrature and a second street

I Box Files & non-solven persons to the form of the persons of I Eine Tane d und meren gerinnen all freieren fil a ver fil beitre alle gerin ; meren gerinn auf gerinn fil a ver fil beitre auf gerin promoted to report series & second to the desired to be a first to be a first promoted to the part of Experience of the Committee And the graduate and the contract of the track of the track and by garden the force force and the

the Nyaya-vartika, resided at Thanesvara which was connected with Srughna by a high road It is not unlikely that he received some time in his career patronage at the court of Thancavara

42. UDDYOTAKARA'S CONTROVERSY WITH THE BUDDHISTS

The main object which prompted Uddyotakara to write his aub-commentary was to oppose Dignaga. Ha sim was to refute Naparjuna, and other Buddhist logicians the Buddhist doctrines. that preceded him This is evident from the opening lines of the Nyaya-vartika in which he says "Aksabe opening times of the systematical in which has some Asparation padd the foremost of sages propounded a sastra (body of doctrines) for the peace of the world, and I shall write an expository treatise on it to remove the well of error cast by quibblers."

Dignaga is throughout designated as Bhadanta' (a venerable Buddhist monk) whose definition of perception (praigated) 18 enticised in the Nyaya-vartika (1-1-4), and whose denial of the evidences of comparison (upamāna) and verbal testimony (sabda) is reviewed in the same work (1-1-6. 7)

Do Buddhists deny the Soul?

In the Nyaya-vartika, 3-1-1,3 Uddyotakara points out a certain inconsistency among the doctrines The Buddhustic dealal maintained by Bhadanta Uddvotakara of the soul criticised. observes "If you (Buddhists) say that

it stands on the high road leading from the Gangstic Doah, and Murat, Sabaranpur, and Ambala, to the Upper Panjah and commands the paisage of the Jumns By the route Mahmud of Channi returned from his expediator, to Kanos, by the route Tunur returned from his plundering campaign at Handwar, and by this route Baber advanced to the conquest of Delha,"

(Ancient Geography of India, p. 347)

बर्चपाद प्रक्री नृतीयां ज्ञमाच प्रार्थ करती जराद । कुनार्विश्राज्ञाननिष्टतिकेतु सरिकारे शका संघा निषय ।

ŧ

(Nyaya-tartika, opening lines)

¹ चरी प्रमादाभिक्रता धर्मका वया वरवशास्त्र प्रतिपदेश प्रकार्शक्रियमओ प्रतिपदेशे र्शन खपाचे

(Nytha vartiles, I-1-6, to \$1, A R.R)

⁵ म पाक्रामनमञ्जूपरक्ता सवादश दर्वेनम् वर्वेनभागो वनवापवित्रं प्रकार स घेटं रक्तं भारिः कांधिकमध्याचे।धिकानान् । जन्मानाधि काळीते जुनाक विदास वाक्षत पृति ।

(Nylva-vártika, 2-1-1, ro. 341-42)

124 INDIAN LOGIC, ANCIENT SCHOOL, NYXYA-SISTRA, CHAP. UL

experience King Harsa reigned in Thanesvara during the whole of the period (A D 629-644) that the Chinese pilgrim Hiven-theans travelled through India This leads us to conclude that Bans flourished about A D 635, which is the latest date that can be assigned to Uddyotakara

In the Nyaya-vartika Uddyotakara mentions a Buddhist treatise on Logic called the Vadavidhi The date of Uddwota-

which seems to be only another name for kara. the Vadanyaya by Dharmakirti. On the other hand Pharmakirts in his Nyaya bindu' mentions a sastra which evidently refers to the Nyaya vartika, and a sastra kars who seems to be the same as Uddyotskars. Hence we conclude that Dharmakirtis and Uddyotakara were contemporaries who

flourished about A I 635 The name Bharadvaja, as applied to Uddvotakara, in derived from the family to which he belonged, while he is called Plaupatacarys, on ac-Vanous sames of Ud. dyotakara

count of his having been a preceptor of the Pääunsta Saiva meet

Nothing is defined became and the stone where fiddwots.

Residence of Uddworn hann

It seems

Thenesyera?

यद्यि वाद्यिभी शाक्षाक्षित्रातं प्रतिश्रीत श्रीतद्वावक्षक्षम् ।

("Cara-cartika, t-83, pp. 121, A 4 B h.

द्रम ब्रह्म व भर क्षुक्त ब्रह्मद्वरे भेद र ।

IVAJanvava of Dhamakirti to Betan hayor, Mdo, Ca. fol 200;-It is reported that Vasubanchu ton prote a treatise called Vidavith, which is

no longer extent. ^र सामीजीत गादिमा कक्ष्या पाधममाथ । वतेक वक्षति कविक्यमाचे विकासक्ष्यमाथ।

बच्चाकवारेय प्रक्रिक पर्वित (NyEra bindu, chap. 111, pp. 110-11, Peterson's mirtion).

1 For the date of Dharmakitti me me "Eddyotahum, a contemporary of Pharmakitti" on the Journal of the Royal Assatic Speety of Great Britain and Ireland, for July 1916

९० द्वीर की वरमविभारदाककात्रावसाकार्थं वीक्ष्युक्तिमध्यको व्यवसर्विक वक्कोदकाव । Wydva värtika referbung क्ष प्रमा जूई उत्पति

1-33, p. 163, M.M. Vindbyslenct Prochin (Prevadin's edition)

perhabit this route by otick flowerthness marked frights we.
* II all [Field Real's Bud that Revolution pr 146 90] Connections
The improvance of the post-on-traff frequent in thems by the fact that

43. Undyotakara criticises Vasubandhu and Nigirjuna

example, dystanta, centi-

arand

In his Vartiks on the Nyava-satra, I-1-37, Uddyotakara refers to a Buddhist philosopher (identified The Buddhist theory of with Vasubandhu, who remarked that the three parts of a syllogism as defined by Aksapada were not so ingenious as they

able fidelity by the colebrated author of the Bhilmati, ad Brahms-stire is, 2, 19

Fragments of the same sutra are to be found as the Barvadariana he grand total

Are these lass words authentic? . This seems very hard, but you know, dear Mr Rhys Davids, that I cannot help thinking that the pudgalarada is more in har mony with the dukkle estyp and the law of kermon than the neuralmyzedde, etc.

GRENT. January 7, 1901. LOUIS DE LA VALLER POUSSIN

THE ROTEL OF THE BUNDEY BEARD.

WCREBURO,

A red 22, 1901.

Dear Professor Rhys Davids. Is will probably not have escaped your notice that the "aftra of the Burden and the Burden-bearer," which Professor de la Vallee Pousan, in his latter in your last isone (p. 308), refers to as quoted by the Pudeslaviding as an authority on their side, is actually to im found in our Pali Pitake, at vol. id, p. 25, of the Samyutta Nikaya.

The manner in which this encient suits was appealed to by the opponents of the Bauddhas as heing against the Bauddhas' doctrine of the non-litmon is very instructure. -

Uddvotakara, in his me of the setta, is guilty of what we call, in logue, a and repna

Yours signmely. E. HARDY

(From the point of ware of absolute truth the soul is unreal, but from the pirital standpoint is break. The libeary relation between the fivefold aggregate empirical standposts is is rest. The imparty removes necessariate absorption into Schwett or mrvins]

there is no soul year make an assertion contrary to year reddestrine. Your distrine is that "[" is believed neither all
alpha (form nor with refail (feeling), specify sensation) system
rips (form nor with refail (feeling), specify sensation) system
(impression and system characteristic form). I am not edge nor and reduct, I am not edge nor and reduction ["]
much I am not edge nor and reduction. I am not stay
which is not clearly show that the five objective (arguerates of living
is in fact the soul. One who does not admit the soul can advime some out of the philosophys of Table-sta. The text good
above about the existence of the soul cannot be denied) as
actually occurs in the Sarrabheamays entire. It is therefore der
that if Bhalanta says, there is no dissus, he horts his ord
system.

"A further text speaking of the soul as as follows — I shall teach you O Blakeus the hurden and the burden learn; the five standars are the burden and the proposition the burden bearer." It who save "there is no decame," is a heretic,"

43. UDDVOTAKARA CRITICISES VASUBANDRU AND NAGARJUNA

In his Vārtika on the Nyāya-sūtra, I-1-37. Uddyotakara

The Buildhut theory of example, destante, crite cued.

refers to a Buddhist philosopher (identified with Vasubandhu, who remarked that the three parts of a syllogism as defined by Aksapada were not so ingenious as they

shie fidelity by the celebrated author of the Bhimati, ad Brahma-stire u. 2. III Fragments of the same stills are to be found in the Sarvadarians.

was your arm and also be read as a said that had a

Are these last words authentic ? This seems very bard, but you know dear Mr Rhys Davids, that I cannot help thinking that the pudgalarids is more in har mony with the dukkha says and the law of garmon than the sawdinyaudda, etc.

GRENT. January 7, 1901 LOUIS DE LA VALLEE POUSSIN

THE ROYAL OF THE BUSINESS BRABES.

WCRZBURG.

April 22, 1901

Dear Professor Rhys Davads, -It will probably not have ecoped your notice that the "stire of the Burden and the Burden-bearer," which Professor de la Vallee Coussin, in his letter in your last sense (p 306), refers to an quoted by the Pudgelavidum as an authority on their side, is actually to be found in our Pali Pitaka at vol. ut, p 25, of the Semvutta Nikaya

The manner m which this ancient suits was appealed to by the opponents of the Bauddhas as being aroung the Bauddhas' doctrine of the son-Simon is very znatructive

un his use of the sette, is guilty of what we call, in look, a suò rectio Yours succeptly.

E HANDY

[From the point of year of absolute truth the soul is unceal, but from the iridal standpoint II is real. The illusory relation between the fivefold aggregate and the soul as a burden and use bearer will continue until their absorption into Sonyată or nirvâne.]

130 INDIAN LOGIC, ANGIERT SCHOOL, MIASA-PAGAGE, 45. Updtofarara's Explanation of Preception.

Perception (products), as defined by Aksapada, 18 knowledge which is produced by the intercourse of a sense with its object ch is produced by the minimum of a sense with its object.
The aftercourse (sensularss) which is of six kinds, is explaned. in the Nylys-vartika (1-1-4) of Uddyotakara as follows

(1) Conjunction (sumyops)—e g a jar to perceived through its

conjunction was our eye

(2) Conjoined inherence (amyukto-samarays)—e g in perceir alounest suscerning the colour of a far there is conjunction of our eye

(f) Conjoined inherent inherence (sumyakta-namareta asmatāja)

alphner successful the generic nature of the color (colourness) there is conjunction of our eye with the ju in which inheres colour wherein again colourness is in-

(4) Impenso (soustagio)—e g ao beccesae sonari apiop mpeter In our enrousity

() Inherent inherence (armored-armsettys)—6 g, we percent

soundness (the generic nature of sound) which inheres i soundures that graces: nature or sound; which much sound which in its turn is inherent in our ear-carity gound white he was a similared in our ear-cavity (6) Qualification or pyrthodarty (miceanais)—e.g. we percent the commission of a three characteristics. the non-existence of a thing through the particularisation

of the spot which the thing could occupy on earth

UDDYOTAKARA'S DEFINITION OF INFERENCE

Uddyotakara 19 bis Nyaya-vartika, 1-1-5, defines inferenc Uddyosana as as as ayaya-raruka, 1-1-5, defines inferent dayayahah knowledge which is preceded by perception dayayahan middle term) and research (sawman) as the subserving which is preceded by perception the reson (middle term) and remembrance of its invariable or the reason (minute term) and remembrance of its invariable of the combinate with the predicate (major term). For an instance of the third that this hill has another than the combinate that this hill has another than the combination of the co contrarce with the presentate (major term). For an instance of the this bill has amole which I remember to be I perceive these same and another various I remember to be underly concomitant with fire, and hence I infer that this variety concomitant with fire as a follows —

(i) Whatever is smoke is flery
(2) This hill is smoky has fire

inference is divided by Uddyotakara as (i) exclusively as intriviant, (2) exclusively—negative (systieki), and (3) af sire (anney or the state of the sire regains the middle term abries in the major term as inferior abrown an arrival and the major term as inference an annual term abuses in the major term as spill lungs shornogeneous within, there being nothing which is he spill lungs the major term as a short lungs which is he spill lungs from the major term as a short lungs which is he spill lungs and the spill lungs are spill lungs. said himse harmogeneous withit, there being nothing which is his from the major term, e.g. this is nameable, because greeous

gavine reversely at the Windhesters Presede's edition) (4) Synchrotres Presede's edition) । क्रमुखरीनी विश्वपरास्थीत्नुवाबव् । Apa-per-Smarrés (a syllogium from sign) as akled by remembrance

knowable. Exclusively -negative is the inference in which the middle term abides in the minor term alone, there being nothing else in which that term is known to be present, e.g. the earth is different from other elements, because it possesses smell Affirma tive-negative is the inference in which the middle term, while abiding in things homogeneous with the major term, does not abide in any thing heterogeneous from the same, o m sound is non-eternal, because it is comised by our senses

47. UDDTOTAKARA'S THEORY OF VESSAL KNOWLEDGE

The augmification of letters.

To all a sections and a section at all

coding letters, viz c and o The letters c, w and to by a conventional association produce in us the cognition of the thing called cow. This is the way in which things are signified by letters or rather words composed of letters, in accordance with the Nyaya philosophy followed by Uddvotakara

Sphoja-vada-the doctrine of phonetre explosion.

Uddyotakara in he Wears wast to do re alleden hammen

A great theory Sphota the outburnt of s conglowerate sound

porters of sphota-rada, the theory of phonetic explosion. According to them, a thing is not signified by letters -no matter whether the letters are taken in their separate or collective form No single

130 Indian logio, ancient school, byzya-tistra, celd. II

UDDFOTAKARA'S EXPLANATION OF PERCEPTION. 45

Perception (pratyaksa), as defined by Aksapada, is known which is produced by the intercourse of a sense with its object. The intercourse (sanniharsa) which is of six kindle is explain.

in the Nyaya-vartika (1-1-4) of Uddyotakara as follows (1) Conjunction (samyoga) -e # a far is perceived thread

(2) Conjoined-inherence (samyukta-saminaya)—e g a perd

ing the colour of a jar there is conjunction of out (3) Conjoined inherent inherence (samuakia samuida manti

-e g in perceiving the generic nature of the col (colourness) there is conjunction of our ere with the m which inhered colour wherein again caloumer at

(4) Inherence (samavdya)—e g. we perceive sound which also

in our ear-cavity (5) Inha- + . 1

(8)

the non-existence of a thing through the particularistic of the spot which the thing could occupy on earth

UDDYOTAKARA'S DESIRITION OF INSERSECT

Uddyotakara in his Nyaya-yartika, 1-1-5, defines interna (anumana) as that knowledge which m preceded by perceptor the reason (middle term) and remembrance of its invention comitance with the predicate (major term) For an inflation I perceive that this hill has smoke which I remember to be i variably concomitant with fire, and hence I infer the

has fire The form of inference is as follows -

(1) Whatever is smoke in fiery

(2) This hill is smoky (3) Therefore this hill is fiery

Inference is divided by Uddyotakara as (1) exc

^र कामन्त्रस्थीती शिक्षप्रशासकी (समाज्ञान क्र

eye, ear, nose, tongue, skin and mind), (8-13) the six objects of

VICASPATI MISRA, AUTHOR OF THE NYXYA-VARTIRA-TITPARYA-TIKI (ABOUT 841 A D.).

Vicaspati supports the Brilimanio interpretasions

Dharmakirts and several other Buddhist logicians | having compiled treatises subversive of the interpretations of Vatsyayana and Uddyotakara, a Brahmana logician of great erudition named Vacaspati Misra wrote, in sup-

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port of the Brahmana commentators, an elaborate gloss on the Nyaya-vartika called the Nyaya vartika tatparya tika Vacaspati, who is reputed to be a native of Mithila (modern

Darbhanga in North Behar), must have Vicupati's place and flourshed in the ninth century A D , as he compiled his Nyaya suci-nibandha! in the year 893, which evidently refers to the samust era and corresponds to 841 A D He preceded the Buddhist logician Ratnakirti* (about 1000 A.D) who quotes him

¹ বহুবি সাম্বন্ধন ক্ষমনাৰ্থনিয় প্ৰায়ি তিকবাৰ স্থানিধিবলাৰীয় ক্ষমনাৰ্থন पत्तन्यापनेमान्यादानं साम न सम्मनिर्वेशाय यद्योत्य । (Nyaya-rarsha-tatparya-tika, opening loos, edited by M M Gangadhar Sastri

in the Visianagaram Sensient series). In order II) present interpolations into the Nyaya-Stra, Vacaspati compiled

an Index of the sittrat of the work called Nyaya-euci-mbandha. आप तथीनिवभोऽहासमारि सुविसी हुई ।

> नीयामध्यविभिषेत वसक्षयस्थाहर । (Nyara-sici-nibandha, eplophon)

The year 908, if it refers to the nativat era, corresponds to 861 A.D., but if it refers to the take era, corresponds to 978 A.D.

* Apola-ted-thi, p 7; Keenabhange-eiddhi, m 56 (included in Six Buddhist Nysys Tracts, edned by H. P. Shagtril.

We cannot also, they say, derive the cognition of a that from a word on hearing its last letter as aided by the recollected of the preceding letters, because the recollection of letter at hring about not at a fee a 1 a a at a at a consensually

net be · watt -hick

from:

ierele 1 . - which liters !! sound the ter of e and

tter until at last we become cognisant of the thing rignified by the word.

Apoha-negation of the opposite

In the Nyaya-vartika, 2-2-65, Uddyotakara mentions the Buddhists who hold that what forms the denotation of a word is really apond, as Does a word denote apoha, exclusion ?

clusion of the opposites A word bears, to cording to them, a denotation of exclusion; that is, it denotes at clusion of what is denoted by other words. Thus the denotation of a cow is the exclusion of the denotation of a non-cow, that is, cow is that which mot a non-cow. This theory is controvered A sampaire of & F- 7741

ides of a cow from which the former ides is to be excluded, and there is no If ha has glass 1 . h 20 9 100 05

t be possible in the case of such a word as "all" which has nothing to exclude.

48. UDDTOTAKABA'S TREORY OF SUFFERINGS

Uddyotskara in his Nyaya-vartika, 1-1-1, says that pain of superior sufferiors (duhliha) is of twenty-one kiddy. Channels of sufferings. viz. (1) the body, (2-7) the aix senses (the

r s full craticism of the Valyskarana doctrue of speks consult the Nylys-chapter VI Cf also Nysys-wirtika, 3-2-65, Bibliotheca Indica, Mur-ka, and Valyskarana-bhilipana-sira of Kaunda Bhatta

tattva-kaumudi occupy a most important place in the philosophical literature of India Being equally at home in all the systems of nh laganha and I and E-Man Vācaspati

itions four

all systems

schools of Buddhist philosophy, viz the Reference to the four Mādhyamika, Viināns-vāda, Sautrantika Buddhist schools and the Vaibhāsika including the doctrine

of the Vatsiputriya sect; and repeatedly enticeses Dignags and

Dharmakirti's 50 Vicaspati opposes Digniga

Vācaspatt Mišra, in his Nyāya-vārtika-tātparya-tīkā, criticises the definition of the analogue called "bal The analogue (988) called "balancing the ancing the effe t," kāryu sama, as given effect," Edryn sama, erits by the Buddhist logician Dienaga, about 500 A Da ' Balancing the effect "4 ii de-

fined by Dignaga as an opposition which one offers by showing that the effect referring to the subject = different from the one referring to the example

For instance, a disputant argues as follows --

Sound is non-eternal

1 .

because it m an effect of exertion like a not

His respondent apposes this argument by saving that no conclusion on I a deams for- + L -1 --

analogue called " balancing the effect " Vacaspati controverts Dignage by saying that the latter's

.. . .

(Premine semmerane, chap 11, quoted by (Tranpeta)

The Tiletan version rous at follows:-बनुष हेद स्वत्त्वं क विश्व है।

alaß n anac ngr de. 1 RAGBINGLAPOL OK RIT

(Prandpassemercara, thep VI, Trhajens kun ha bingga chen VI, Peran hgyur, Y'40, Co, toho 130

134 Indian logic, ancient school, nyāya-śāstra, chaf III

Vācaspati Mišra, whose patron was king Nrga, receive

Trilocana preceptor of marked Trilocana v Vaccapat: plainly of mits that his explanation of projects the projects that his explanation of projects that his explanation of projects the projects that his explanation of projects the projects that his explanation of projects the project that his explanation of projects the project that his explanation of projects the project that his explanation o

(perception), in so far as it refers to its division into sertising the determinate), and sureignfacta (the indeterminate), aformenther from the commentary of Vatsyayana nor from the almomentary of Uddyotakara, but reflects directly the testhier by preceptor Trilocana Tim Trilocana, ovintnity a writer Vastesika philosophy, must have floorabed before 1000 A b sit doctrines of generality (smmariya) and causality (livy ashokaridarna), etc. were criticised by the Buddhit Ispail Ratanskitt the famous author of Apoha-addhis and Kanahkaridarnad, etc. where or the state of the surface of the state of the surface of the su

whom is accribed a poem called Partha-vijaya
Vacaspat: Misra's Nyaya kanika. a work on logic, is not no
Vacaspat: worker work.
Available He is said to have written con

.

11 'mages "

A Samidale He is said to have writer of philosophy His commentaries on the works of all the school of philosophy His commentary on the Vedinta-bhaya est. Bhamati-tika and that on the Samkhya-karika called Samkhy

मध्या ययरिकामुखारम् इच्यांन्य स्त्रों स च पारवन्ति। मध्यम स्योगे प्रदर्शे स्वरोगी जीसक्षेत्रसारि मणा निवस इ athtas art. Lot lines

waile

विकायन मुक्तीतवार्शनुकरवीक्षे । समाताम समावक्ष साम्रामधिकोष्ट्रभेष्ट्रभव ।

(Nikharatathan atikk t fine p 27 MM Cangathar Saires white

ঁ বাসু বিভাগত । পাছত এলাব্ংনা বাজান্তিভাগতা আছি বৃধ্যতে বাংকাই (Eletralities hydro soldie ; 43 included in the 16ct better Nyles Stote at tell by VM Bero Franci blooms in the little three in to a serve, (abutte)

• विक्रियमकाच्या परिवास : बार्कोन कि क्यूबारिकाविकारे सा आर्कोनिक वैद्वी efterablet : honorbanga mette p देन included in the entir field

Nysira Tructa"

E Truc Cu'reung offania, which which to boling to the Alphieniakideal

RE dublicare offens to Tri name --

und feutrantent mit nicht feind fein, i

हे हेर्नु क्रमेन्स्वर्यक्षीत क्षत्रकृतः alte toper from a Fifth a trippa by the restrict fr excelly (if a constant or from and toperate

port to jun

or parts, a

or parts, a

or fact to describe the state of the state o

B. The Control of the State of

tattva-kaumudi occupy a most important place in the philosophical

Reference to the four Madhyamika, Vijūšna-vāda. Sautrāntika and the Vātsīputrīya sect, and repeatedly criteriese Digaga and

Dharmakirti 50. Vicaspati opposes Dioxiga

Vänasnati Miära, in his Nyäva-värtika-tätnarva-tika, criticises

The analogue (slit) the definition of the analogue called "bal called "balancing the anoning the effect," Large same, as given affect, "Large same entitled the state of the s

fined by Dignaga as an opposition which one offers by showing that the effect referring to the subject is different from the one referring to the example

For instance, a disputant argues as follows ---

Sound is non-eternal

because it is an effect of exertion like a not

His respondent opposes this argument by saying that no conclusion can be drawn from it, because a sound is not an effect of avartion of the sound by a lump of clay. This sort

Dignigs, signified by the

ceram Sanakrit across, where Dognica as called Bhadania

Dignica define Airon-some (balancing the effect) as follows

कार्यमान्त्रमणेशेष चत् वाधाविधिद्येनस् । वतः कार्यक्रम ।

(Prantin amorava, chap \$1, quoted by \$ \$cospati)

The Titures verses runs as follows --ब्राय में क्ष्म कुड़ कुड़ के के बेर्ड

> तु हु वनेत सर्दत वर्त सद हो। वर्त्रव वे सर्देश वर स्तूर बंद १

(Prancina narrowera; chap 11, Tahad one hun hay have pa, stope 11, Pyran bigrar, y lo, Ce, folios 13) definition of "balancing the effect" is untenable, 1-4 1272 an effect of exertion, in so far as it signifies "comicz in') a " of existence from that of non existence," in exactly the me the case of a sound as in that of a pot. Moreover, if Park definition were accepted, then the Buddhistic denisl of a Xi of the universe would be futile

Those who believe in God argue as follows -

The universe has a Waker because it is a product

like a pot

If Dignaga were to oppose this argument by saying that universe is not a product of the same kind as a pel herf tion continues the same and as a per procalled balancing the effect. In fact Vacaspati prefers the nition of belancing the effect" as given by Absipa's its according to whom an effect of exertion, even when it refer to be subject aline, may be of diverse kinds

I to ASPATE CRETICISES DHARMAKIRE

In the Sysya virtiba tatpures tika hacsopatiosee that an el ing to the Ruddhol Lighten Kirli (h) per hirts about 615 & Do there are only to To per 1 between market need to the

kinds of the point of defeat air thinking minister or tim pointed defeat aspertiants in the set to me and the mean to me and the me to mit age per une southanten en unit and (2) when the bill cloters in this where there is really no differt (he wild time) to to a comparison of the equitor as an affect these are twenty to Paret no ce d'a guart d'i frat manuarh as all these are in al in the two man hands suit ment and

ha megata e nite meets t n ate un ceitir am th santos ware thee, at a fa t of the firm to a fe of the guilt of if \$275 o my bed in g aute. g. mant itele itt eit eit feut ta tie agg, Breed go war min en. if mam fint fereiten fit fil will fabrig mit the a second to a few the a few day of defeat for te

a in a francisco growing in the publication of warmenes and a una figure seriore a seriorie a secretar a

Court States in rule and and court print of \$ 5 ft. en than a comprehense sectors of kinds, the view of Dharmakirti does not differ from that of Aksapada, the two kinds as laid down by the latter are clearer

those laid down by Kirti A person defeated on the score of noningenuity may remain speechless or may talk irrelevantly This

certain. Vacaspats opposes him by saying that the uncertainty of reason being pointed out after the proposition has been renounced, the point of defeat must in this case be designated as "renouncing the proposition".

Considering their special characters even Dharmakirti s admits that there are twenty two varieties of the point of defeat

Vzcaspati's Explanation of Determinate and Indeterminate Perceptions, Saukalpaka and Nervelalpaka

Vacaspati* following his preceptor Trilocana* divides perception into two kinds, viz determinate or mediate (saukalpala) and indeterminate or immediate (saukalpala) and The determinate

Jas anta simularly observes -

उद्युक्तरक आत्याकराष्ट्र विकासकट — चन कीर्निराच द्वाविमातिका निवचकात्वाचि विभक्तके

(Nyflys madjari, filmska 12, p 639, Vizsanagaram Sanskrit series)

VEcaspati caps —
স্কাৰ্ বহুত নীৰ্লিকা ভিতিহাৰী গুলাগালাৰুক্ৰবিল্লাথক্বাবংগুৰা সন্ম দলিবাহিনী স্কান্যাল কৰ অৰ্থ বিশ্বস্থানবিল্লাক্ত্ৰা

ৰিদী শ্বিমান্য বৰ আওঁ নিমন্তক্ষকবিলি উৰ্থানিয় । (Nyšys-vēytika tāipary = tiks, 8-2-8, p. 499, Vizianaparam Banekrit series)

³ Jayanta says — वरेश पदंबीलेंटिव च व विमनिर्मित्वसाधनासासः

Vicaspati mrios.—

(Nikis-maijari, p 639, Vizisiananarin Banakrii serios)

Vicaspati mrios.—

Henrickary usum vicasanan new, mele mestel felosy fessy

रश्चनर्याचारम् । सः दण चान्ना चर्च चन्ना त्रम् व्यवस्थितं प्रस्यचम् । तरेनद्रतिस्त्रुतमान् निकासने स्पत्तानामान्यानिकारामान्यः चन्नानामम् ।

(Nyšys-vārtiks-tātparya jūka, p. 87).

is knowledge which admits of specification; it is the knowledge of an object as particularised by its genus, etc., #g, this is a not individual coming under the genus "man"? The indetermine perception on the contrary is that knowledge which admits of appendication it is the knowledge of an object derived thought offert intercourse with one of our senses, #g this is soundary.

Vacaspati further observes that the doctron of determinit Nirukial-kras criticisal and indeterminate perceptions is very esto comprehend and has not on that account

been explained by Vast-varian in Blady or Uddystavia his Vatuka. The Niruktakara-i who flourished before Vasayih used the term arridafpdda, but they explained it as knowledge of an object in which it's general (eximages) and particular (used the Niruktakara-is waving that in in the inredsafpad stage, an object in which it's general (eximages) and particular varies of features were combined. Vacasyati controverts the view of the Niruktakara-is waving that if in the inredsafpad stage, an object occide, in the servidafpade stage, the two, over the general and the particular, be servidafpade stage, the two, we the general and the particular, be separated so that one night be predicated of the other in the form, 'the sparticular's is man (general)'

53 VACASPATI'S THEORY OF RIGHT KNOWLEDGE AND WRONG KNOWLEDGE (Prame and Aprama)

Right knowledge (Pram) or tativa jahna) defined in the Nist* vārtiku, 1-1-2, is the knowledge of a thing as it is while wrest knowledge or error (apromā, bhrama or mithyā jāhna) is the knowledge of a thing as it is not

There are conflicting theories as to the exact nature of the wrong knowledge. Vacaspati Misra in his Nyaya vartika taiparia tika, 1-1 2, mentions five different theories which may be some marised as follows.

(1) Item 4 havits immufication of the selface a wrong kinds for an which our cognition in which exist in nor mind for an amelican amelican specific as a himpervate to waited it. The Notices Bubblets who follow has been said that our exemption for knowledge alone as real and its numbership in selface in the numbership in selface in a strong knowledge.

व्याप्त जिवलकोराः । वि^{र्}वेतकावोभेन राज्यवासि वस्ते वस्त्रवः अवान्तः
 वर प्रत्यस्य वर्षः क्रियाः द्विवरः

बहुत्त्वपृतिकी कृष्टि प्रसम्बद्धक संस्थाद ह (१५३८क प्रति के clipara rich p. 82 के स्थानकार्यकार प्रतासिता करणा)

\$21 in \$1 may make \$1. Ety students will be 6 street of the district of approximated and packal metals bearington. The Associated beautiful through the packal of the 10 of the

- (2) .isrt-khyūts (manufestation of the unreal)—is a wrong knon-ledge in which a thing, which is non-existent or unreal, manufestatistical assection or real, a given a piece of shell is mattaken for a piece of shell. The piece of valuer burng is mattaken for a piece of shell. The piece of valuer burng is mattaken for a piece of shell. The piece of valuer burng is mattaken for a piece of shell.
- (3) 1

as non-existent, e.g. when a puce of shell is mistaken for a piece of silver our knowledge is neither that of a piece of silver (which is not present) nor that of a piece of nonsilver (there being an apparent presence of a piece of silver).

eay the

definab nor are they devoid of an eminical or apparent exis-

(4) A-hhgh pon-manifestation)—is knowledge in which the difference of one thang (subject) from another thing (predicarly is not manifested on account of certain dition we say that the one (subject) is elentral with the other (predicate), e.g. when a piece of their supposed by us to be a piece of altere, in the form "this is alive." there are preparates of this "debilg and resolutions of these are preparates of "this "debilg and resolutions".

the Kangaya

t person mistakes one thing (e.g.

perception. The uph imagination (pales fabous) of this extiting "because if he had not perceived it at all 10 and lived certed himself to pell in up. In fact when our rights of cartered we two scales that we actually perceived if a first the only ratio of the ray according to Wang at the asystematical the contraction of the ray of the ra

83) – Vicerratis interns of Conducto (sp3Hd)

Vacaspati Mitra in his Nyaya varitàs (Myarja (M. 1-) asy that an inference is based on the invarial concential (1994)(1) of the mobile term with the major term. Now, what it nature of this invariable concentrations? The Brothhitts art he middle term is in invariable concentrative with the mittern if the former stand to the latter in causal relation (B. 1-) areas of the relation of lightnity (1994) and the lattern in causal relation (B. 1-).

Seeing that the fluidhistic definition is too narrow and wide, Vaccaputs sets it aside by sysing that the internable comitance is that relation of the middle term with the major it which is freed from all conditions (spelda). A condition is fluidistic the following inference—

The hill is full of smoke because it is full of fire

This is a wrong inference, because smoke always accompanfire, but fire does not always accompany amoke

The inference will, however, he right if we attach a con tion to its middle term in the following way -

The bill is full of smoke

because it is full of fire (fed by wet fuel)

Here 'wet fuel' is a condition (upadhi), which is attached the middle term 'fire'. A fire by itself may not always acconany smoke, but when it is fed by wet fuel it malways attend by the same.

This kind of condition should not qualify the middle ten

535 THE THEORY OF CAUSE AND EFFECT (kärya-kärana)
In the Ng

tika, 3-2-17, hold that an yate) and, on and effect pre-exists in its cause (satak sujūšyate). He expounds the doctrine of the Naiāyikas that an effect does not pre-exist in its cause, but that from a cause something originates which did not exist before such originates.

53c THE BUDDELST AND JAINA SCRIPTURES CONDEMNED

Vacaspati Wisco in his North and I am a says that the that of the Ruc dera While

deva While and Rashbadeva are not so How can we then place any confidence in the latter? While the Brahmanic scripture legislates for men divided into four classes and research the confidence.

54 Udayamācīrya, Author of the Nyīya-vīrtikatītparya-tiel-pariëuddhi (934 A D)

Vacaspati Miara was criticised by a host of Buddhist logicians, Udayans's works.

Tidayans's works.

and it was to vindicate him against their extends shot Vidayans's virtue of the vir

¹ The Nyšya vārtika tāi parya tikā paraduddhi embodese elaborate notes on the Nyšya-vārtika-tāt parya tikā of 'ācaspati Midra whose words Udayana proposes to elaudate by the grace of the Coddess of Epsech, thus.—

नानः वरणाति पुनः पुनरेण वर्ताः वराक्षाः विक्रियः विकायकारावेचि ।

'शक्ष्येतपीर्मम तथा धन शनपाना राष्ट्रसारी वंशनिय म सतकातो वर्वेते ॥

(Nyšya-vārtika-tātparya-tīkā parāuridhi, 1-1-1, edited by M bi Vindh) esvarī Prasad Dvivedin and M.B. Lakshman Sastr, in the Bibliotheca Indica series

धक्रतर परतम्य प्रान्तर श्वान्तवीत श्वितित पविकरणा पार्थपत्रित कतातृ। इरतुद्व करेच श्वाच खोशा जवात्। खित्रवित्तवधूण खर्चित वर्ध मुक्ते ॥ (Atom-Cative-viroke, hast lines).

I dance a funtre borrum or breeze was the authorities with a all faterates, is the product to allowed the ease that he comment for Step a game of the tink at the take more trid a received of to Aft wal Hand

to one on their a use of a sign for a street and forth so go to the e siefe east tief all the error Earsald

Charana er waare mie Britt wiere

It is east of tilerana that to frequently defected the figh dictore to religious discusses hat the latter doll not admit his we have over them A de aces sees and time day there was a very but centure be the Brakt sate women to 5 m12

tween him and the Haddhara on the que-

then of the existen worf that Not being able to make them is here in God by arguments. Udayana ascended the top of a her taking a firshmans and a Seamans (simblish with him il furfed both of them down from the top of the hill. If hen fall ; then on the ground the Britimana cried aloud others is find while the Semmana exclaimed "there is no that" It so happere that the bramana died of the fall while the Realmans came to the ground unburt. This fact was considered as a convince people of the existence of God

this an agained victory but was blamed as a municipal Be coming pentient he proceeded to the temple of Jagannitha A Purl After he had level there for three days and three nights, he was told in a dream that Jagannitha would not appear telefhim until he was cleansed of his sin by performing the penter tiers rites of twellerin at Beneres. Accordingly he went to the city, where he put an end to his life by tushials so by burning himself in a slow fire. It is said that Udavana was not please with the decision of Jagannatha as that deits did not show any mercy towards him in consideration of the services he had refr dered to maintain his glorious existence. Udayana, while dying. thus addressed Jagannatha -

" proud of thy prowers thou despisest me-upon whom thy existence depended shen the Buddhists reigned supreme!"

सर्वाधाराष्ट्रं प्रशिवेष्यगोनेष् श्रकात्मासः पर्देश्टनम्बाके स्वराजां क्रम्यसम्बोधः ॥

(Laksanāvali, colophon) 2 File my article on " Buddhem in Indea," in the Journal, Buddhet Text Secrety, part I, 154d रोचर्रमञ्ज्ञा सन् चाळामध्यमञ्जूषे ।

प्रमुद्देश कराकार सब्बोधा सम शितित ।

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56. UDAYANA OPPOSES KALYAYA RARSITA AND DHARMOTTARA

Kalyana Rakuta (about 829 A D) and Dharmottaracarva The doctrine of apoles, (about 847 A D), two Buddhist logicians

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anjalı. In the Atma-tattva-yiveka Udayana criticised the theories of apola (the knowledge of a thing by the exclusion of its opponites), Isana-bhanga (the momentary existence), srutyaprāmānya (denial of the authority of the Veda), etc , propounded by Kalyana Raksita in his Anyapoha-vicarakarika, éruti-parikaa, etc. and by Dharmottara in his Apoha-nama-prakarana and Ksana-bhangasiddhı

57 UDAYANA'S KUSUMARJALI.

God_livara The Kusumanjal: (literally "a handful of flowers"), which m

divided into five chapters called clusters, treats of the supreme soul (Paramatma) or God (Ispara) whose worship enables us. according to Udayana, to attem paradise and emancipation "Although all men worship Him alike under various names, there us," says he, "no harm in carrying on a logical investigation

about Him which may also be called His worship " In the course of the investigation, Udayana says that there 19 an unecen cause called desert (adrela)

Proof of the existence which determines our happiness and of God, Lieura. misery When we perform a good or bad action, the merit or demerst that ensues therefrom resides in our soul under the name of odysta or desert. Associated with a suitable time, place and object, it produces in us pleasure or pain

I That there is an atreen cause called advere (desert) in proved on the following (4) An effect proceeds from a cause. If there had been no interdependence

The major planters of all property and any state of a relative to the control of a relative by both the Both the Both the Both the state of the best defense about the state. The both is certainly a special account to the state of the state

of no say that there is not to do as we do not provide Ri-Clairans side set their by stating that the in specific (in odipts conspicient on specific months of the object to work) is undirutable program of the distance and marks program of the months of properties of Him does not provide in settings.

It has been contended that God as not authority to us been in a He if we not process right herewisely. A right handle, and, handle, and handle, handle

There are many proofs to establish the existence of Gud earth bears a product like a pot must have a maker maker must be an intelligent being pose-sung a will in lines atoms together and to support them. That intelligent being refold its if who introduced the readstornal arts will as carpen try, usering, etc., which have come down to us from time immemorial

⁽c) The effects which are diverse in chartest unply a diversity of enumerate An earl happings and must say decrease in chartest we cannot not that if all entires in the interest of the enumerate in the interest in the i

God having made this world causes it to collapse, and having destroyed it remakes it as a mage show. His will manifests itself unhindered in all actions

Kusumaniali, as follows -

"fron-souled are they in whose hearts Thou canst find no place, through repeatedly washed by the unundations of either and sacred texts; still in time, O Stevendi One, Thou in Thy goodness with save those people too, because even up goag to contraver. Thy canatenoe they have earnestly mediated on Thee": "As for us, O Thou Executial Beauty, though our minds have been in plunged in Thee, the ocean of joy, ret are they verily retices still and unsatisfied therefore, Ob Lord, haste to deplay thy mercy, that, our minds being fixed only on Thee, we may no more be sublect to the affictions of death!

55. Udayaha's Ātha-tatīva-viveka.

The Atma-tative-riveke (iit a discussion about the true mature of the soul) is othermae called Baud.
An avalues of the the soul is othermae called Baud characters with the Buddhiets) or Bauddh athickfra: (Fig. to the Buddhiets). Its 'proposes to refute four Buddhiets (thrones are (1) Euga-bhanga - that every thing is momentary, (2) relayer.

(1) Euga-bhanga - that every thing is momentary, (2) relayer.

Accio-bhanga—that a substance is not distinct from its qualities:

एदंद पुणिनीतिष्वसम्बद्धियोऽदिरायाधियः

वैदा नायद्वाद्यारि पूर्व वे वैषयाराययः।

विमा पुरुतिस्तरित्रविद्याद्यारिक विश्व विषयाराययः।

विमा पुरुतिस्तरित्रविद्याद्यारिक विश्व विषयाराययः।

वर्षा विस्तरित्रविद्यारिक वर्षायः

(Kusum Edjals, stavaka 5, edsted and translated by E B Cowell and M C Nysysteins, Calcutta)

चलाकन्तु निवर्वसुन्दर विद्याचेती निवस स्थि सदान-दिवसी अवाधि तरसं नावाधि चक्यते । तदान सदितं विवेषि चक्यां यम सदेवाधनी

বারী ক্রমি কার্যায় স্বস্থী বারা মুক্রমি বারা মুক্রমিবা হ (The Kusumājah, stavaka 5, edited sud trapilated by E B Cowell and H C Nyavarana, Calcutta)

The Atma-tativa-vireka, edited by Jaya Náráyana Tarkspañcanana, pp. 1, 9, 10, 24, 30, 31, 32, 34, 38, 39, 43, 46, 47, 83, 59, 99, 92, 93, etc.



known as Vittikira, was the son of Pandita Candra' If we suppose him to be identical with his nimesake the great-grandson of Sakti Svamin, minister of King Muktapida, he must have flourished in Kalamira in the 10th century A D

He could not have lived either than the 9th and later than the 11th century A.D as he quotes Values the Hith century A.D as he quotes Values (95 A.D) in the Nysta-Manijari, and is himself quoted in the Ratin-valueshe's he kinanchaba (1184 A.D.), and nithe Sadirda-

60 JAYARTA'S EXPLANATION OF VERBAL KNOWLEDGE

ratnakara by Deva Sun (1036-1169 A D)

Words and their meanings

In explaining verbal knowledge Jayants reviews two theories to Abhikalropye-Oda and Expressed (abhikalropye-Oda and Expressed (abhikalropye-Oda) and the Expression of the Connected (arentibbikalropye-Oda). The Bhatta Miramsaka, who uphodd the first theory, maintain

बारेखात्रभवी अधक १ मि क ब्राटा वाराम्बवी कन्दरी संबद्धतिकार होने ये बंदनि साबा पृथार र समयोददिशामस्या याना वात्रक वासीना

क्षेत्र क्षाव्यक कृष्णकार्यक कृष्णकार्यों व भवा करित्य व (Ny bia madjari chaptan XII, colophum p 6.9), Unionagraeni Sanikiti actica) 4. The lineage of Jainnia de locaridad in the opening versus of the Kiblaribari hathlista which was recopposed by his as an Arbimanda.

ै यद्दि एव्यी -शामित्रमधः नम्भा नित्यती दुर्गावद्यः -द्दांत नद्दि वरिद्यनशामार्थः सार्गं च चंददं चत्रका काम द्वीन वद्युक्तिः ।

(Vidra manjari, p. 312, ediced by 3131 Gangot'an States, in the byriangarum Manjarit Kernes)

N. S. S. Mandaret and Manjarit Manjarit Manjarit Manjarit Manjarit Andrews

 Nylve madjerf, p. 88. Meta model to be a coron of Arbitrary author of Tymode black proposed Kathé
 Will will write.

वर्ष श्रीत भविती सक्तान्युवन दिया : श्रापण पान का रूप अवता स्थि यो उसे :

(St. Blue A. 19 Bigast-hara Sira aparter and and a librate - chap. 11).

सर्पणधार्वेदरिक्षां सारमङ्कितिकुक्तः । (Udahki Itājairkhara Ilia'i haklariana san arasta, urrus (13), chapter on daria itarina

T % Sys mulifers, chapter \$1, 29 42 63 Viennaparam Sandert were.

149 ENDIAN ECODE, ANCIEST SCHOOL, STEER-SETE, CHIP II

a conceins which a seed by words or a terms after example.

veying their respective meanings despress, and then the next, themselves produce in us a knowledge of their motor described which is called webl-d knowledge. The Publishian Singuish who upbuild the sec out theory, say that it is only in a senter of words can express to us any nersoney, and produce is always and produce in the throughput of a mutual connection among these nearings and produce as well knowledge of a mutual connection among these nearings and

Jayanta dismisses the securil theory on the ground this prisupposes a word to har various may be a which the prisupposes a word to har various may be a word to har various and in the proper members.

tiperse microline in the meaning He also does not controlled that a word bears no definite meaning. He also does not controlled that a word bears no definite meaning. He also does not controlled the meaning has been determined to the meaning has been determined to the meaning has a series of the meaning has an amondment of the fact that a series composed of desorded; and ungrammatical words does not express a systematic meaning. As an amondment of the fact theory we must assume that a sentence, if it is to convey a constitution meaning, must have, underlying it, a power called interior (ditative) over and above the components words.

Jayanta opposes sphota-vads

Jayanta examines sphota, the theory of phonetic apployed which he pronounces to be untenable for pronounces to be untenable grammarians (l'angdiarana), who propound

of phoneis explosion

grammarians (c augustrans), who procynessence of sound revealed by a letter, word or sentence
sound-essence, which is revealed by a letter, is called trap-applied
a letter-explosion, that revealed by a word is called pada-applied
word-explosion, and that revealed by a word is called rap-applied
word-explosion, and that revealed by a sentence is called trapapplied, a sentence explosion. As there is a constant relation by
threen a sound and the thing signified by it, the sound-essence of
a letter, word or sentence, as soon as we hear it, remands us of
it thing corresponding to the same.

Suppose a person utters the word composed of the letters c, and w. As soon as we hear c, there m revealed to us the

15 1-

the soulces -

i Nykya mañjari, ahnika 5 Cf Bhartshan's Väkyapaliya, kända J, Vajyf-karana-bhūsana ahra and Babda-kaustubha, and biax kiulier's Sex Systems of Indian Philosophy, p. 402

essence of the entire word in a distinct form is called sphola or phonetic explosion,

A single letter, unless it is a complete word, cannot signify any thing. While some, the advocates of pada-sphota, say that a

the words are mere parts of a sentence and the letters are parts of words.

Now, what is the nature of a sound-essence (sphoto)? A sound-essence is eternal and self-existent, bearing a permanent relation to the thing signified by it. It is revealed by a letter,

is electual, persists to signify the thing called com-

٧.,

Jayanta, as a Naiyayika, opposes the above theory by saying that it is a most cumbrous one in the case photo-wide of the word "cow," c and o, after being heard, no doubt pass away, but they leave on our soul (which is eternal) impressions which coupled with our

not perceive it in all times and everywhere? If, on the other

61 JAYANTA CRITICISES THE DOCTRINES OF KALTASA RARRITA (ABOUT 829 A.D.) AND DEARMOTTARA (847 A.D.).

Jayanta in his Nylya-mañjari (chapters V. VII, IV and III)

severely criticuses the doctrines of apola

Apola, Kana-bhanga

its opposites), kana-bhanga (the momentary

caustence), fruityaprāmānay (demail of the bathonty of the Veda).

Huara-bhanga (the non existence of God), etc. propounded by Kalyana Raksita, (bhanga-karika, and bis Anoha-anna-area

62 JAYANTA'S REVIEW OF SEVERAL OTHER BUDDISTIC DOCTRINES

In the Nyaya-mañjari, chapters I-III, Jayanta critcisei 2The Mischwanda, Yogs Elfa, Sauctaniska and by Dharmakirti who 1: dengasted a Bhikeu, Saugain, Bauddha or Saya Bhikeu, Saugain, Bauddha or Saya

tries also to refute the Buddhist theorest there are only two means of right knowledge (perception and in

and ontineed in chapters tript

teri as tre are

al

ferred to as saying that the so-called external objects all fifforms of our cognition which alone is real. The Madhyamika's said to hold that the world is word as our cognition is transpare and formiess.

In chapter XII Jayanta observes that even Dharmakin maintained that Founts of Defent (nagradashāna) ares of 22 km² In the same chapter as an instance of the incoherent (nparthate Jayanta cities the metaphysical views of the Varbhanka, Sautrā tika, Yogactirs and Matchysmanka.

Jayanta carned on such a schement crusade against it Buddhists that in the Nyaya-manjari he actually reproached the as follows:

guides What a strange character the Bauddhas possess, they are verily a monument of concert."

63 ŚRIKANTHA (BEPORE 1409 A D).

About 1409 A D Gunaratua, a Jama philosopher, in his Saddarána-samuecaya-vṛtti mentious a Brāhmana logician named Srikantha who wrote a commentary on the Nyāya-sūtra called Nyāyalaskara.

4 ÁBHAYATILAROPÄDHYÄYA (BEFORE 1409 Å D)

In the Saddaršana-samuocaya-vytti the Jama philosopher Gunaratna mentions a Brahmana logician named Abbayatilakopldhyàya-who wrote a commentary on the Nyaya-atra called Nyaya-vytti

65 OTHER COMMENTATORS ON THE NYTYA-SUTRA.

These are the principal Brahmana commentators on the Nyadatra Subsequently there arose a number of commentators such as Yadhamana, author of the Nyaja-nhandha prakkia, Yadapati Mira; the junco, author of Nyaja-tatvaloka, Viswantham author of Nyaya-til, ite, whoen names are not mentioned here as they belong to the modern school of Nyaya in respect of their style and method of interpretation

ना रहाज्या धक्रभोजनाचनथ च सर्वोच चेत्राचेन एन्द्रारा कविचा गुन्धिति स्तवदेने विवाराः झनाः । कन्द्र ग्रत्मिन्दं वद्धति कृरवे देचीनि चारिस्कते

बीडामां परिस किम-वृद्धिती स्वक्ष प्रतिः प्रशः ॥ (Nunmadiari, 7th Shouka, p. 467, Ganoschars Szwer a schulon)

t. 2 Gunaratna cheerses --

वर्षा त्रवंश्वा माध्याय-माधा-वार्तिक-माव्यवीदीका-माव्यक्षे परिद्वादि माधाश्वार-वस्तः। प्रमेष चकराद शत्रकायक पर्यापकर वाक्कानिमय-जीकदण्य-जी कक्ष प्रभवति-स्वाराधाय दिश्विता १४००।

(Saddarfana samuceaya wetts called Nväyn (Turka)-cahasan-dipikā, chap II, p 94, edited by Dr. L. Suals, in the Babbothera fashea)

CHAPTER IV.

The Nyaya recognized as a Branch of Orthodox Learning

66 A Comparative Estimate of the Anvision 140 THE NYAVA

The Indian Logic at its first stage called Antituit #18 off.

The means for gaming looked upon with positive disfavor of subjected to adverse enticisms, as its few.

tions were field apparently to be relief to the state of the state of

nto the orthodox commo

e Boo

67 THE NYXYA INCLUDED IN Saddariana.

After the term darians (philosophy) had come into use at the beginning of the Christian era, width The Jama writers in divergent systems of thought were designed by the common examination. We

nated by this common appellation William that at a later period six systems !

sans-samuccaya tau dhist, the Ngaga, the Samkhya time. In the All Minamed and the Jaminiya (comprising the Minamed and the Vedanta, Junadata Sans (about 1220 A D) reviews the same si

3 The Yajdaralkya mahitti, 1-3 क्षीचं स्वाधियं श्रांको सर्व वैद्येषिक गया । अस्तिकोशं क पश्च विद्यानि वृत्येतानामञ्जूकाचे ॥

(Saklariana commerciaria, vorse 3, for 2 sales existent)

1 11 3

I About the date of Imadella SIn. Bell II Bhuniarhar se his Report a Sanders Manuscripts for 1925 of, p. 150, observed: "Jonelate therefore bre Sanders Manuscripts the country of his Develous new "Asia se he (Armeste at the first half of the Armester) and Bahta makirtana one Prefamilie on, no 46, manifests on the authority of Bahta makirtana one Prefamilie systems in his Viveka-vilāsa under the head of Saddariana vicāra. Another Jaina writer named Maladhāri Šrī Rājašekhara Sūrī 1 (1348

The Bramanic writers recognize Nyaya as a con sutvent of Suddardons.

٠.

Prakāša on the Naisadhacarita, speaks of Saddarsana in which he evidently includes the Nyūys In the Hayašīrsa-pañcarātra,³ a Brāhmanic work supposed to have been

introduced into Bengal by Raja Vallala Sena (about 188-1170 A.D.) as well as in the Gurugitä of the Videwakra-tantra, the six systems comprising Soddersens are specified as the philosophies of Gotama (Nysjen), Kanataa (Vastenka), Kapila (Schatzleya), Pataja (Schatzleya), Kanataa (Vastenka), Kapila (Schatzleya), Pataja (Sch

68 THE NYAYA SUPPORTS THE VEDA.

In the Ngaya-mahjaris Jayanta observes that the authority of the Yeda was to a large extent established stablished the Ngaya The reasoning called the Ngaya The reasoning

cintămani that Jinodatta Süre was present at the pilgramage of Vastupăla in somuci 1277 or 1230 A D

कीर्म योक्य जीतनीयं योडं वैश्वेषक स्वरः : चौरतं वर्त्तवासेर्व मास्त्रवं प्राच वर्त्तवक् व

(Malaihiri Rajasekhara Sörin Saddarsana-anmocaya, p 1, Yasonjaya-granthanila, Brazes)

যাবু সৰক্ষীৰ মুৰ্বাস্থানী মূল আনুষ্ঠা মা
সভাপন্নতিকি বা অভ্যান্তিক হ'ব

षदो द्धे निषयपाषु विवनी वतावास् षदीतमण दय पन्नतर्थि सीकः ॥ (Nausalbacanta, 13-26)

In the commentary on the verm शहरहण्याक anyo — सतामां बांख्यादि यह दर्मेनामां लखे . . . वरनार्थेती निकाशनीक्षी अहैतकहे तथी

मुन्नादुक्षविचार ग्रामी करी कहा कही। श्रीतम्ब कवारका कविकका धरक्रकीः। बाएका सैनिनेकावि दर्जनानि पहेच वि श

(Havairra pateatätra, a work which is quoted by Raghunandana in his Deva pratisht tattvs) This verse ill quoted in the Gorogotä of the Vidva afra-tantra. 4 The Nyā's mañjarī, pp 4-5, edsted by Gangādhara Šāstri, Vizunagaram Sanskni teris required for the establishment of such authority has been but with in the Nyaya more fully than in any other system of pulsaphy. The dilimants treate of the Vedic injunctions and probations, but it does not examine their worth through the employed it reasoning. The Nyaya's alone demonstrates that he Yest authoritative, because it was delivered by agoes who set irradiance where the set of the state of the

69 THE NYLYA ADAPTS ITSELF TO SAIVISH

OF THE WELL ADALIS STREET CONTROL (D)

Nyaya-siletra was promulgated by the gracious Siva himself

च्छपादमते देश क्षत्रिक्षावर्शिक्षः । विभूतिहरूकमाणी निस्तवृद्धिमानदः ॥

(Saidariana samurenta of Haribba ira Süre, edited by Dr Susti pp 49-52)

प्रको क्षत्रमञ्जूषास्य बदोकालक्षत्रोत्रम् नः । त्रेम चान्त्रीविकीमञ्जा निक्को शत्रम् वस्तु विकी ॥

कारेग्रेम विवसीय थ विद्यास दमसिदिया । बादवाधार्थ मो विद्या गांविक्यमम माणिबीय १

क्षणार्थ में दिशों आक्षिकान की in chapter XVI, MS9 in the col

i The Nakassites 2-1-29 and 2-1-29, translated by Satischandra Villa bhusana, S B II series, Abiobabad 2 The Nay Ivikes were also called Yangas

Suddaráana annuccava of Balachiër Röjad khara Süre, pp. 8-11, published in the Yadovija's granthomälä eersea, Benarce

The Naiyāyikas are called fairwas because they look upon, as the theory trackers of the Charles of the Universe As described by Maladhar Rajašekhars Sūri the Naiyāyikas, identified with Sairas, walked nude, wore matted

Naiyāyikas, identified with Saivas, walked nude, wore matted hair, besmeated their bodies with ash and subsisted on roots and fruits. They always meditated upon Siva and worshipped his eighteen figures, muttering the formula on namah Sirdya, "hall

obeisance to Siva "

Aksapida, author of the Nyāya-sūtra, was a son of Soma-Sarmā' who was Svar incarate. Vātsyā-Nauytrjasa-slute šiva yana begins bls Nyāya bihāya with obesance to the Praminas (Massao of Knowledge), but in the body of the book he describes God * (Iscurs) in a style applicable only to Mahesyara (Siva)

Mahesvara (Siva)
Whatever might have been the faithe of Ak-apada and Vatnyayana, there m no doubt that all the Brahmano Nayayahas from
Uddyotakara downwards were Savasa Uddyotakara, as is evident from the colophon of his Nyaya-vatrika, was a leader of the
Pataparts Savara sect. The Nyaya-vatrika, was a leader of the
Pataparts Savara sect. The Nyaya-vatrikaparya-tika of Vacaspait Misra opens with salutation to Finskin (Siva) while the
Nyaya works of Udayana's contain abundant proofs that their
author was a Sava by faith Bhāsarrajāa, author of the Nyayasatra, and Gangead Dyadhyaya, author of the Tattvannthaman,
begin their works with salutation to Sambluu of Siva "the
Supreme Lord and the Seer of all truths"

70 THE POPULARITY OF NYAYA ESTABLISHED

From the above it is clear that three distinct causes contributed to the popularity and predominance Nysa popular which was acknowledged as most useful in carrying on processes which was acknowledged as most useful in carrying on processes

³ Nyāja-bhāeva, 4-1-10, ≡ ⁴ Kuaumānjali, chapter I, opening line chapter II, last veres, thapter IV, last veres, etc

प्रकास अर्थे जनतः पतिनयरं

समस्त्रकार्यविदं शक्षावतः। हिद्याप्रशीवायं वयाविकासाटे

प्रमाचतंत्रेद तदन्दक्षच्य व

(Nyāya sāra, m j., adsted by Satas Chundra Valyabhussasa in the Bibliotheca Indica series, Calcutta)

¹ Braimāndapurāna published under the mame of Väyupurāna by the Amatir-Boriety of Bengal, adhyāya 23, verses 200 ang

of reasoning and which obtained for the system the formulal place we retire the property called Saddarian In the second the Newson as a pairosophy called Saddarana in terescope for which that having supported the authority of the fig.

the Nyaya was readily recognized as an approved branch dispersion, and the absence of the control of the contro stage was proved to be baseless Thirdly, the fact that from ampowed proved so be baseless Thirdly, the fact that applying the Saiva cult gave it a positive stamp of orthodoxy and gained for it. gained for it an unquestionable recognition

PART II.

THE MEDIÆVAL SCHOOL OF INDIAN LOGIC

CALLED

PRAMÄNA-ŠÁSTRA—THE SCIENCE OF RIGHT KNOWLEDGE.

(400 A D -1200 A D)

SECTION I.

The Jaina Logic (400 A.D.-1700 A.D.).

CHAPTER L.

Topics of Logic mentioned in the Jaina Canons

1. THE SPECIAL FEATURES OF MEDIEVAL LOGIC (FROM CIRCA 509 B.C. ONWARDS)

Termination of the Ancient School,

In Part I a short account has been given of the August School of Indian Lego which death as we have seen, at his the School of Indian Lego which death as we have seen at his the dectrine of the soul and its salvation, as well as with the righe of draket and turn erasoning. The America School, which reached the height of its development at the hands of Alaphuda about 10 A.D, extended over a person of one thousand years, beginning with Gautama about 550 B.C and ending with Vatrayana about 500 A.D it must not however be supposed that the America 1-about became extinct at 400 A.D. A boart of commentators such as CUdyoniakars, Vacarpati Maria and Udsynakars, as the fourthed CUdyoniakars, Vacarpati Maria and Udsynakars, who fourthed thousand years from 500 B.C to 400 A.D. represent what may be termed the period of crysnic growth of the America School.

Formation of the Medicinal School.

Part II will represent a system of logic called the Medieval School, the foremest exponents of which were the Jaints and the Buddhista-two powerful sects that were founded by Maharira and Buddha about 600 B.C. At the time of the founders, and in subsequent times, the Jama and Buddhist writers occasionally handled the principles of pure logic in expounding the dogmas of their own religion and metaphysics Some of the writers even and a discovery from decoration of

Mediaval School of Indian Logic This school covered a period of nearly eight hundred years from 400 A D to 1200 A D in matter and method the Medizval School conducted by the James and Buddhists differs markedly from the Ancient School which was essentially Brahmanic The Ancient Logic dealt with sixteen

th

called in Sanskrik

only in so far as these are necessary for its proper elaboration The doctrine of pramana is treated in such a way that it may be equally applied to the religious systems of the Brahmanas, Jamas and Buddhists Inference, a kind of pramana, which was briefly noticed in the Ancient Logic, receives a full treatment in the Mediaval School Numerous technical terms are coined and great subtleties are introduced into the definition of terms, the theory of syllogism, etc. Prameya, the object of knowledge, 15 * 12-1-1- -- -- --- was on logic to treat nprised under this

The works tute the Jame La tute the Buddhi Jamism, preceded treat of the Jama Logic

2. MARTYRA-THE FOUNDER OF JAINISM (899-527 BC)

The Jamas maintain that their religion is coeval with time According to their traditions there appeared at various periods in the world's history sages whom they call Janes, conquerors of a talling of a land no als.

Aund 1 - sages atd over

Adinatha or Reabhadeva, the 24th was Mahavira or Vardhamana.

except Paravanatha the 23rd Tirthankara was a subsequent in-

vention

THE JAINA SECTS-SVETTHEARA AND DIGARDARA (FIRST CRNTURY AD)

The James are divided into two sects, the Nectambaras, those who are clothed in white, and the Digimbaras, those who are skyclad or naked The Spetamburas claim to be more ancient than the Digambaras, whose existence as a separate sect is said to date from A D, 82, 1e 609 years after the attainment of sirrana by Mahavira

INDRABRUTI GAUTAMA-A DISCIPLE OF MARISTRA (807 B C -- 515 B C)

The teachings of Mahavira as represented in the scriptures are said to have been collected? by a disciple of his, called Indra-This disciple is often known as Gautania or Gotsma

! एक्ष्मच वय क्षमाय काई जीवन वीरवितुर्गी पनराको। (Triloka-ëra of the Dirembara sect) "Maharira altamed nevene 403 years 5 months before the

Saka King (75 A D) came to the throne," that is, in 327 H C As he lived 72 years he must have been been in 899 71 C Arroring to before of Merstange, Tirthabalps of Imaprahla Scr., beforeign-prakerens, Tapageorla pattikuit, et. of the fereignbara sert—Mehle-vira attained nirrons 50 peers before harman Satis at c in I C 127

Dr Jacobi of Honn, on his letter dated the 21st October 1807, limits writes to

"There is however another studition which makes this event free the saveling of Mahkefre | come of 60 years later, in 467 HC two Parsints Parran, Introduce Lon, g. 47 also fisheaders Introduction, p. 3). The latter date cannot be far wrong because Mahkefre dual come years before the Bodding whom death is now placed between 470-490 It C

* The Svettmberes say -ware unte never never fefenun ulem ut Cifequ [21] vericel security the Digentiare destroy are presented in Rather frapers 699 years after the attacement of mercine to Malitite (Cratrala nirrult; -02) But the Directheras done this and say that the Systecheras from in Aracan 136 or 79 A lp CT Phadral Abstracts 15 &5

> MB fommunit unfereffen mit : सर्वे प्रधानात्रभागोते कर्त केतान्त्रशामिकक व चय वहरियक्षत्रं चुनावि विमधारियम् । दावज्ञात्रकां काम बोहातं मोननो सवाय ६

(Jame Harranda Perios)

subsequent times, the Jama and Buddhist writers occasionally handled the principles of pure logic in expounding the dogmas of their own religion and metaphysics. Some of the writers error

and metaphysics, laid the true foundation of what in termed in Mediaval School of Indian Logic This school covered a period of nearly eight hundred years from 400 A D to 1200 A D In matter and method the Medieval School conducted by the Jains and Buddhists differs markedly from the Ancient School whith was essentially Brahmanic The Ancient Logic dealt with sixteen oatogories such as pramana, prameya, etc comprising such hetero geneous elements as doctrine of salvation and nature of the 201, The Medizeval Logic, on the contrary, concerns itself with one category viz pramana, which touches upon other categories only in so far as these are necessary for its proper elaboration. The doctrine of pramana is treated in such a way that it may be equally applied to the religious systems of the Brahmanas Jamas and Buddhists Inference, a kind of pramana, which was briefly noticed in the Ancient Logic, receives a full treatment in the Mediaval School Numerous technical terms are coined and great subtleties are introduced into the definition of terms, the theory of syllogism, etc Prameya, the object of knowledge, is atal and the control that is seed as a sub- and to a for trest

tute the Buddhet Logic Seeing that Mahavira, the founder of Jamesm, preceded Buddha, the founder of Buddhem, I shall first treat of the Jama Logic

MARTYRA-THE FOUNDER OF JAINIST (599-527 BC)

The James maintain that their religion is coreal with time the confidence of the realitions here appeared at ranous principle in the world's history ages whom they sail James, compared in their passors, or Tribializars, builders of a landing pilot in the sea of existence. The sages previoled the religion of the many the James hold that in every cycle of time future paid reasonable 12 the sages are born. The first size of the list series was

In the Sthananga sutra t an example, called in Prakṛta nāa (m Sanskrit mata), is divided into four kinds, kinds viz (1) aharana, a complete example which example bears similarity to the thing exemplified m all respects, (2) aharana-taddesa, a limited example which bears

similarity to the thing exemplified only in respect of a part. (3) abarana taddosa, a defective example, and (4) upanyasopanaya, an anecdote used as an example,

In the Sthananga suira the following are enumerated as expedients in a hostile debate or debate o l'ou-Expedients m a debate trance (1) Asakkauttā taking some time (medda)

in making oneself ready, (2) ussakkaittä,

defects (dosa) of a debate .-

(1) Tanata-dosa, the defect arising from a disputant being agitated in mind (2) matibhanga-dota, the

The defects of a debate defect arising from the failure of his memory, (3) praidstr-dosa, the defect arising from the authorities, e m the president or the members, showing partiality, (4) partharana-dota, avoidance of the charges brought by a disputant, (5) laksana-dors, the defect of definition [which may be too wide, too narrow or altogether incomprehensible), (6) karana-dosa, the defect of arguing. (7) hetu-dova, committing fallacies. (8) samkramana-dosa, diversion to other subjects, (9) nigraha-dosa, the delegt of understanding, and (10) marga-dood, the defect of the sullect (of debate)

! चक्किके बाह्य प्रकृत में अवा. चायरके, कायरवतारेथे, चायरवतारेथे, प्रवता **पीपचर**।

(Sthananga-estra, p. 300, published by Dhanapat Singh, Calcutta)

" मेथिके दिवाहे वसते. ते ज्या. व्यक्षद्वा, चनुसामहता. वरिक्षानहता, भट्टता भेषद्वा ।

(Sthunge-sorre, p. 421, published by Dhanapat Sugh, Calcutta).

" दपविषे दोवे पथतं, तं कदा. तत्वापदाचे बहुवंबद्देवे, वृत्तन्वारदोवे परिष्ठ (पद्देवे, पक्रमाय-झारव के प्रश्नु चंडासच निम्मद्रवनुष्टांके

(Sihananga stitra, p. 560, published by Dhanspat Singh, Calcutta).

The word "Hetu" is found in the Prakitra scriptors, but the use in these works makes it clear.

Hetu it had not at this period acquired a material scriptors. Schamaboranitra it is used only.

definite significance. In most not at this period sealed in the serve of reason, but also as a synonym for raid horely (Pramiha) and inference (Anumána) Heiu as idented sith knowledge (Pramiana) is attact to be of four kinds, vu

(i) stated to be of four substitution (Prolystsa);
(i) stated to be of four substitution (Prolystsa);
(i) stated to be of four substitution (Prolystsa);
(ii) stated to be of four substitution (Prolystsa);
(iii) stated to be of four substitution

(3) (Upamani) (4) or reliable at rity (Agama)

When Hein is used in the sense of inference (Anumana), classified according to the following types —

(I) This se, because that is There is a fire, because the

amoke (2) This is not because that it It is not cold, because the

a fire
() This is, because that is not It is cold here, because

(4) This is not because that is not There in no ismiss?

here, because there are no trees at all

In the Sütrakṛtāāga a there is mention of vilarka (in Pri Beveralterms of debate viyakkā) in the sense of speculation, (ing or debate, paksa (in Priktra kakkā) in the sense of r and chaks in the sense of ourbble

> व्यवग वैक चण्डान्दि शाहि हा साथा पंचादे वामुनाय जनते चातते । वाध्या देक पंडान्दि राम्नो में साथा व्यक्ति मानित देक पति तं । वास्ति मानित पति साथा

.

हेल परिव व परिव व चित्र ह (Bhagavate-sütra, p 336 and Sthänänga-sütra, pp 309-310, publis Dhanapat Singla and printed in Calcutta)

पश्चिमाधान किया करोर में तुम्मूरे पौर भशावनारे।
एसं पुरस्त रातेन्द्रपत भारतेन कारता है।
इसके विभावति मां मान प्रमुख्य मारावन कारता है।
स्वत्रेत विभावति मां मान प्रमुख्य मारावन कारता है।
स्वत्रेत विभावति सारावन किया मारावन कार्या मारावन कार्या मारावन कारता मारावन कार्या मारावन कार्य मारावन कार्या मारावन कार्य मारावन कार्या मारावन कार्य मारावन कार्या मारावन कार्य मारावन कार्या मारावन कार्य मारावन कार्या मारावन कार्य मारा

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ing of Mahaway sligt in - 4- nor To A

hold the view that the second was the author of several of

, be concluded that Bhadrabahu lived in the reign of Candra

7. BHADRABÄHU'S SYLLOGISM.

।संबूद ।धराणवशाभराय संयु चच्च योशम् चनतेन्त्रवर्षे १०० ।

मधोर्विनेष' छत्रविष्टधः भीच्छक्रमञ्ज ददात् वर्षो ३ ६० ४

rvävali by Municundate-edin published in the Jama Yafovijayê-granthanišlê re- g. 4) 'dr the Sarasvall exchitentificall in the Indian Antonness Octobre 1901

'de the Saraevati garcha-patikvali in the Indian Ansaquare, October 1891 rch 1892 'de Dr R G Bhandarkar's Heports on Sanakrib MSS dúring 1881-84

भी दिल्लरेबसदास वारावीं श्रीवत् कामा विश्विण कीर्यात : (halpooliteatsbothskäytti protesi se Bereba) i.

CRAPTER H

Party Jains wettere on Legie

Buarnanaue ene senson (cera err. 257 P.C.)

Bustings and the Journa Cine a 375 A D on 150 375 AD

Though we come across some technical forms of Arrest ley in the canonical enquires of the James, yet we have yet that the James were considered in the forms of begin and the standard properties of the properties of the properties of the properties of the standard properties of legs as found in Arrhandes and the Data wallada a standard in Arrhandes and the Data wallada as the properties of legs as found in Arrhandes and the Data wallada as the properties of the properties of the standard in Arrhandes and the Properties of the standard in Arrhandes and the Arrhandes and Arrhandes a

The above-mentioned incidents are generally accepted at left in the life of the author of the commentary. There is, bowrn, seeme doubt as to the time in which he lived: According to the records of the Seethmborns he was born in 423 BC and drift 327 BC. The Disputations maintain there were two Shadrablants that the first (libedratablan the sention) lived to 287 years from the

¹ For particulars wide Dr. J. Klatt's hhandarsgroche patievall in the folial Autonieru kol. M. Ront. 1802 o. 247 Malan er. gen w. romen a th Perpet

fo Neber II, p. 973, m which the Correvallection of Mahopadhyava Dha managaragas a noticed, we read of Sambbütrunyaya and Bhadrabadu "Tobsu pi sashapastacharacu" sashapastacharacu" sashapastacharacu"

nirging of Mahavirs, that is, up to 365 B.C. and that the second ! (Bhadrabahu the junior) to 515 years from the nervana of Mahavira that is, up to 12 B C They do not state definitely which of these Bhadrabahus was the author of the Dašavaikālika-niryukti, but they hold the view that the second was the author of several of the existing Jaina works. The Svetāmabara records do not contain any mention of the second Bhadrabahu, but in the Raimandalaprakarana-vrtti * and Kalpa-sütra-subodhikā-vrtti, * two commentaries of the Svetambaras, and in the Caturvimsat: prabandha, it is stated that Bhadrabahu hved in the south in Pratisthana and was a brother of Varahamihira. Now Varahamihira is popularly believed to have lived in the first century B C It is possible therefore, even according to the Sectumbaras, that the Dasavarkalika-nirvnkti was the work of a commentator who, if we rely on popular belief, lived about the time of the opening of the Christian era As a fact Bhadrabahu could not have lived much earlier than 500 A D if he was a brother of Varahamihira

From the confusing traditions preserved by the Jainss, it may be concluded that Bhadrabahu lived in the reign of Candra

Gupta II, called Vikramāditva, about 375 A.D.

Whatever was his date, the author of the Dasavaikalika-nir-Fukti wrote commentaries (pirvuktis) on the following Jama scriptures .- Avasyaka-sūtra, Uttarādhyayana-sūtra, Ācārānga-sūtra, Sūtra-kṛtānga-sūtra, Dašāšruta-skandha-sūtra, Kalpa-sūtra, Vyavahāra-sūtra, Sūrya-prajfiapti-sūtra, and Rsibhā-sta-sūtra.

BHADRABÄHU'S SYLLOGISM

Bhadrabāhu did not set himself to analyse knowledge with the object of evolving a system of logic His object was to illus-

> मिर्देड शिराकावयोजिएक सर् यस भौराम् चवतंन्वर्वे ६००। तयोपिनेच सत्रविश्वभट-

भी भारतमञ्ज्ञ सदात कर्यो । १० ६ (Cur. Svali by Municulate offer published in the Jama Yakevnava-granthamala

ol Benares, p 4) I Fade the Sarasvati saccharpattavali in the Indian Antiquary, October 1891.

and March 1892

and March 1992.

Fish Dr. R. G. Bhandarkar's Reports on Sanskut M33 during 183-84, in 183, Bhadrabhtu mist have lived so late as the 6th century A D. if he was really a brother of that Varkhambhra who was one of the anot Gens at the centre of Vakrandhitys, Munis Dharmaviyave and Indrawlys's manutant that Bhadrabhtu bother was not be same Varkhambura that adorred the centr of Vikrandhitys "विकासको वराविभवित अहवाक विक्री प्रवित्यो। अहवाकोरावाच्ये प्रशाने दशः

चन् पराची दिव्यवेषमाध्य वाराची वृद्धियाँ समा विसिध मौर्वित । (Kelnesütra-subodhikës riti printed in Banha) t

CHAPTER II.

Early Jaina writers on Logic.

BHADRABARU THE SERIOR (CIRCA 453-357 B.C.)

Bhadrabthu the Junion (circa 376 A.D. or 65-19 Al).

Though we come across some technical terms of derically in the capouncal sentitures of the Jains, yet we have been across to the Jains, yet we have been across the capouncal sentitures of the Jains, yet we have been across the capouncal sentitures of the Jains, yet we have been across the capouncal sentitures of the Jains, yet we have been across the capouncal sentitures of the Jains, yet we have been across the capouncal sentitures of the Jains and the capouncal sentitures of the capouncal sentitures of the Jains and the capouncal sentitures of the capouncal sentitures of

m the canonical scriptures of the Jaina, yet we have are that the Jaina undertook at that store to write my receipt in long of The early Jaina writers who discussed define long on the my Jaina writers who discussed define the most officers of the my same writers who discussed define long on the most officers of the my same and Umasatti date where the most officers of the most of the most officers of the m

The above-mentioned incidents are generally accepted in the life of the author of the commentary. There is, here in the life of the author of the commentary. There is, here is some doubt as to the time in which he lived. According is soome doubt as to the time in which he lived. According to the coords of the Sectimbaras he was born in 473 D. C. and discovered to the section of the section of

Downward of the form of the party of the par

and by Petersus a meloded again

In Weber H, p. 979, in which the Gucvāvali manīgaragani is nuticed, we read of Sambhitany eachapatadharau"

স্থৰবিষণ দুৰ্ভস্পন্য ব্লিনীক শীনগৰাজন্ম (৩) কুক ি জন দৰ্ভনিকিবকাৰ বী

he gods It is as likely that fire will be cold as that they will be

ute truth "

(7) An instance or example (Dṛsṭānia),—"the Arhats and Sādhus do not even cook food, lest in so doing they should take life. They depend on householders for their meals"

(8) Gentioning the validity of the instance or example, draskāj.—"the food which the householders cook is a smple, for the drhads and 554ks as for themselves. If, therefore, any insects are destroyed in the fire, the drhads and 554ks, any share in the householders' sin. Thus the instance cited is not convincing."

(9) The meeting of the question (Aussia-preshedia),—"the Arbais and Saddus go to householders for their food without giving notice and not at fixed hours. How, therefore, can it be said that the householders cooked food for the Arbais and Saddus! Thus the sin, if any, is not shared by the Arbais and Saddus!

(10) Conclusion (Negamana),—" to refrain from taking life is therefore the best of pirtues, for those who so refrain are loved by the gods, and to do them honour is an act of merit for men."

8 BHADRABIHU'S EXPLANATION OF Sudduida

Hhadrabāhu in his Sütra krisāga nirrukti mentions another principle of the Juna Logic called Syddudda Syddvida (Syat' may be'' and Vida "assertion," or the assertion of possibities) or Sapiabhangi-maya (the sevenfold paralogum)

The Syddwdda servet forth as follows —(1) May bc, it is, (2) may be, it is not, (3) may be, it is and it is not, (4) may be, it

व्याचनका विशिषार्थं व्यक्तिरवाण्यं चीर् युक्तवीति । वभावित कर्मडी विकासकं य वसीवा ॥ ०१ ॥

(Sutra krtlings mryukts, skamba 1, adhykva 12, p 448, edsted by Bhim Singh Manak and printed in the Ningaya Magara Press, Bombay).

Cf Sthänanga-edira, p 218, published by Dissmant Sungh, Benarca edition.

1 Cf Sarvadarian-sampraha, translated by Cowell and Googh, p 53 For full particulars about Systväds or Saptabhangi maya ends Saptabhangi tarangani by Vinala Diss prunted in Bombay

trate the truth of certain principles of the da'ra relevante this he in his Dasswalkshika niryukti, elaborated a niconsisting of ten parts (freenrywer rileys), and then design how the religious principles of Jainism satisfied the contra this evilorism

(1) The proposition (Pratical), -" to refrain from the "

The #yllogram of ten parts to the greatest of virtues. (2) The limitation of the proposition (Prolifed policy)

refrain from taking life is the greatest of virtues, according to Jama Tirthankaras "

(3) The reason (Hetu), -"to refrain from taking list at test of surface. greatest of virtues, because those who so refrain are lored by t gods and to do them honour is an act of ment for men

(4) The limitation of the reason (Hetw-ribbakit), a who referred those who refrain from taking life are allowed to reads a

highest place of virtue "

(5) The counter-proposition (Ferrica),-" but those who the pise the Jama Tirthankaras and take life are said to be lorder the gods, and man the gods, and men regard doing them honour as an act of grand. Again, those who take life in sacrifices are said to be residely the highest place of virtue. Men, for instance, salute their father in-law as an end of in-law as an act of virtue. Men, for instance, salute tier being the latter despute the Jama Tirthankaras and habitually take life Moreover, the who perform animal according to the state of the sta who perform animal sacrifies are said to be beloved of the god (6) The opposition to a said to be belo

(6) The opposition to the counter-proposition (Figure 1) finedia), -"those who take life as forbidden by the Jama Title Akaras do not deserve honour, and they are certainly not loved

ते ज पर्छ निभन्नो क्रिज निभन्नो विवस्त्वपद्विवेदो।

(Dainvarkälda-nuvuku, p. 74 muhimbed under the patronago of Dhani Singt by the Nirawa Sagara Press, Bombay, and Dr E Leumanu's edition Dainvarkälda-nurunku, o 420 दिवंती वांचका समहित्तेची नितथम व व १४९ व

The James characterise a syllogism of ten parts as the best (utame) a syllogism of ten parts as the best (utame) a syllogism of ten parts as the best (utame) gism of five parts as the medicare (meddicama); and a syllogum of two parts the worst (100) hours of two parts are the medicare (meddicama), and a syllogum of two parts the worst (100) hours of two parts are the w

चत्रवरावैचया अपन्य सम्मोन्द्रहासिथं कयाल्योल होते। अत्र देलुपंतिपंद्^{दर्ग} जबन्यः। द्याद्यवयवनिवेदन मध्यमा, चपुचं द्वावयववयववृत्ऽहा । (Nyayavatāra-vivytion verso 20 of Nyāyāvatāra p 8, edited by Satis Chao Vidyabhusana, Calcutta) Similarly Ratnaprabha Siiri (1881 A D) sans

चर्चादिग्रदण्य परवाद्याः । ततः चमृतद्दे द्रशाययः वरार्वोनुमानम् १८५८ं अर्व प्रधान हा जनावधनादासम्य चावन् द्वाययनस्। अवन्यं पुत्र साध्यतायोकनात प्रतिदाद्यामां सन्दर्भवानिक्तवस्थान् ।

(Svad vada-ratoš korā vatārskā, m 20 Chap. III

and Bechar Das in the Yasovijaya Series Benares)

tanaya. He was also known as Vatai-usta, because his mother was Uma of the Vatasgorea in the Trithakalpa of Jinaprabhaetir, its stated that Umäsväti was the author of 500 Sanskrit prakaranas (treatves). He as said to have belonged to the Seedimdera sect, though it is probable that the distinction between that sect and the Digmalawas had not in his time come into existence

10 UMISVĀTI S DOCTRINE OF Pramāna (RIGHT KNOWLEDOE)

Paroken, indiledge, and direct knowleds =

ledge, which is acquired by the soul through external agencies such as the organs of sense, and (2) Prayadian, direct knowledge, which is acquired by the soul without the intervention of external agencies. Parola, indirect knowledge, includes mair and arula, for these are acquired by the soul through the medium of the senses and the mind. Knowledge which is attained by logs (concentration) in its three stages of arodia sensadprayday and kenda —is a species of Pratyakra, direct knowledge, because it is acquired by the soul in oth through the medium of the senses

Umasvati contends that inference (Anumana), comparison

came as Umiss Stills meladed as the math Dusambers Struof the Seress atl garchs,

कृति विशासराचारेखा मधाखरेयमासानिकाचकछ इति ॥

(Jambulvipe-samēse, p 33, published as Appendix C to the Tattvērihā digama sūtra in the Bibliotheca Jadhea serses) The Tattvērthādagama sūtra has been translated into English by Mr J L

James of Indices

Mass is knowledge of existing things acquired through the sensor and the nited

Sruta is knowledge of things (past, present and future) acquired through

चनुमानोपमानावभाषांविष्ठवस्थाभाषार्वाव च प्रवादावीति केविकान्कानस्थनेतर्दिति चने चर्चे । वर्शकेतानि विक्रवतीरकार्यवाचित्रकार्यक्षीकार्यकात्राव

(Tattvärthidhigama sitra, p 15)

104 ENDEAD ENDIC, MEDITERAL BOSONE, JAMES 2000, CRIP S.

is indescribable, (a) may be, it is and yet is indescribable, (b) be, it is not and it is also indescribable, (7) may be, it is not and it is also indescribable, (7) may be, it is selected and and of the selected not and it is also indescribable

u Umisvāti (I 85 AD)

Jama philosophy ercornises seven extegories, viz (HE-pri (Jira), (2) the soulless (Afira), (2) and (Leava), (4) bondage (Radio), (5) I'm Tatte freihe thiograph

straint (Sawrera), (6) description straint (Sawrdra), (6) destruction consequences of action (Vergard), and (7) release or sitsize (Mokea). According to the control of the cont (Motes) According to the Tuttvarthadbleum-aura the a Bhayd or commentary was composed by one Umarking categories can be accommentary was composed by one Umarking entergories can be comprehended only by Prantana, the mental valid knowledge and the comprehended only by Prantana, the mental valid knowledge and the valid knowledge and by Naya, the method of comprehending there from particular standpoints

Umasvati m better known as Vacaka-éramana hessi Umawats a bite

genealogy) The Hin Umasvati-vacakacarya

days and ascended heaven in Samuat 142, 18 18 30 11. the following secount 4 45 9 31

18h, but be Lusumapun gotra R alled Sylti

i

a a rea he Popapa ε ٠.

सारीक्षिकात्रस्थतेन विकरता शुरवरे कुशुमनार्जि। क्रीभीवविता स्वासिननवेन वात्यीयुनेसायस् ॥ १ व कार्रेटकम् सम्बद्धानम्बद्धानम् सनुप्रधार्थः। हु, बार्ग च द्रामधीयश्वधीत श्रीक्यश्रीका ॥ ॥ द्दनुषेत्रीतरशाजनेत धणानुष्यया रअस्। तचार्याध्यमाना सात्रमानातिमा मासम् ॥ ६ ॥

Tettvärthädhgama efitm chep X p 233, edsted by Mody Kesha del Pres (Tativas procuring and source chap to p 233, chand in the Bibliotheca India as rice, Culcutta)

chang as the account as found in the community on the TattwarthEdugants of A similar account as monitoned by Foterson in his 4th Report in by Sublicensing.

Sangraha, the collective, is the method which takes into consideration generic properties only, ignoring particular properties

Vayarahāra, the practical, is the method which takes into conunderation the particular only. The general without the particular in a nonentity
f you ask a person to bring you a plant, he must bring you as

particular plant, he can not bring plant in general

. .

Rightsuira, the straight or immediate, is the method which
considers a thing as it exists at the moment, without any reference to its past or
its future. It is vain to ponder over a thing as it was in the past

or as it will be in the future. All practical purposes are served by considering the thing itself as it exists at the prevent moment. For instance, a man who in a previous britle was my son is now born as a prince, but he is of no practical use to me now. The method of Ryu-sifur recognises the entity itself (bhāca), but does not consider its name (nāma) or image (shāpanā), or the causes which constituted it (dārusp). The fact that a cowherd is called Indra does not make him lord of the heavens. An image of a

is of three kinds, viz Samprata, the suitable, Samabhiradha, the subtle, and Evambhuta, the such-like. In Sanskrit a jar is called chata, kumbha or kalasa, and these are synonymous terms Sampraia consists in using a word in its conventional sense, even if that sense is not justified by its derivation For example the word "Sairu," according to its derivation, means "destroyer," but its conventional meaning m "enemy." Samabhirudha consists in making nice distractions between synonyms, selecting in each case the word which on etymological grounds is the most appropriate Evan-Mitto consists in applying to things such names only as their Thus a man should not be called actual condition See Sakra (strong), ually possesses the Sakts (strength) which the name

र्चे अत्ययः मान्त्रतः सन्दः वर्धेषु

(Uprealize), verbal testimony or reliable authority [Jysas]. Foundton is (tablystis), probability (Sind-Sara), and necessity (AbAra), are not separate sources of valid knowledge; he wish them under Faradas (indirect knowledge). According to the theory the majority of them are the result of the conviction senses with the objects which they apprehend, and some of senses with the objects which they apprehend, and some of senses with the objects which they apprehend and some of senses of valid knowledge at all senses of valid

It is not resting to note that according to Universit and the orther Jam's philosophers all as me-piceptions (reliad) respections, reliad properties and the representative properties and acquires them not of itself but through the medium's the series. The words Parola and Praylards are their seek of these authors in sense quite opposite to those which they have in Brahumane logic and in the later Jains alongs.

11. Umassati's Explanation of Naug (the Mood of Statements)

In the Tattvarthadhigama-sūtra, Naya* is described in the method by which things are comprehended method by which things are comprehended.

Nave, the method of from particular standpoints it is of fre descending or mood of the color of

h an ob-

and specific properties, no distinution beng made between them. For instance, when you use the word "hamboo," you are indicating a number of properties issue of which are peculiar to the bamboo, while others are possessed by it in common with other trees. You do not distinguish between these two classes of properties.

In his ddings on 1—8 of the TattwirthEthiganes-sites. Unitsvile observes

(TattwirthEthiganes sites, § 9)

In his ddings on 1—33 he mantions the four Prancises thus ---

Samgraha, the collective, is the method which takes into consideration generic properties only, ignoring particular properties

Fyarahara, the practical, is the m-thod which takes into consideration the particular only. The general without the particular on a popentity

ral without the particular is a nonentity

d which

pact or a sit will be in the future. All practical purposes are served by considering the thing tested as it wall be in the future. All practical purposes are served by considering the thing tested as it exists at the present moment. For instance, a man who in a previous birth was my son is now born as a prince, but he is of no practical use to me now. The method of Riu-sitra recognises the entity itself (bhava), but does not consider its name (nôme) or image (sith)spand), or the causes which constituted it (draryer). The fact that a cowherd is called Andre does not make him lord of the heavens. An image of a lung can not perform the function of the king. The causes, which could be also as the site of the

kalasa, and these are synonymous terms Samprata consusts in

. . .

Sakra (strong), unless he actually possesses the Sakts (strongth) which the name implies

l Umareki in his blasyo on 1-33 observes --वयाविभिन्नात्री केल्द्र, जामादिव द्रविद्यूणीच्यादान्द्व वर्षे प्रत्येय वाल्युल सन्ध् व्यवेष

अर्थभमः सम्भिक्त । बद्धवार्यगरिवसूत इति इ

⁽Tettyärthädhigama-sütra, # 32).

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(Crimbes) weeks testimons or schalle and nighter a sumption testing testimons or relational and restriction (Addition testing the second and restriction to the second and restri (Alaris) are not separate sources of valid knowledge begin them under Parentes (indirect knowledge) Accounted theory the moder Parentes (indirect knowledge) theory the majority of them are the result of the constitution senses with the objects which they apprehend; and world to are not source of valid knowledge at a'l.

It is interesting to note that according to Untritients earlier Jaina philosophers all sense perceptions (right) auditors perception, etc.) are indirect apprehensions, instant, and a multiple and account of the soul account. the soul acquires them not of itself but through the most The words Paroles and Pratyakes are that put three authors in senses quite opposite to those which the b in Brahmanic logic and in the later Jaina Logic.

Unitability Explanation of Naga (the Mood of STATEMENTS)

In the Tattvarthadhigama-sutra, Nayo' is described by method by which things are comprehe from particular standpoints. It is of Nava, the method of

kinds -(1) Naigama, the non-distingu descriptions or mood of or non-analytical, (2) Samgrala, the statements. lective, (3) Vyavahāra, the practical, (4) Riu-sūtra, the straid immediate, (5) Sabda, the verbal or nominal

Nasgama, the non-analytical, is the method by which ject is regarded as possessing both Naugama, and specific properties, no distinction

made between them For instance, when you use the "bamboo," you are indicating a number of properties sol which are peculiar to the bamboo, while others are possess It in common with other trees. You do not distinguish be these two classes of properties

In his bharya on 1-6 of the Tattvärthädhigame-altra, Umsevilli obest चत्रविधानित्यके । (Tattverthadhigama aftra, p 9)

In his bhirgs on 1-35 he mentions the four Francisca thus:-द्या वा प्रत्यवानुभागं प्रधानाज्ञवस्त्रीः प्रमाचैरेकाऽर्थ विप्रतिपत्तयो भगीत मदञ्चववादा दवि॥ (Tastvärthädhigama-si

[&]quot; -- - -- -- -- -- -- to those m the kinds are . of the James.

pratyaksa wh Parezes and Pramine naya tattweekdlankara,

JAINA WRITERS ON SYSTEM LOGIC-SIDDHASENA DIVÄKARA. 173

14 SIDDHASENA DIVÄKARA glige KSAPANAKA (ABOUT 480-550 A D)

The first Jama writer on systematic logic was Siddhasena Divakara. It was he who for the first time laid the foundation of a science called Logic among the Jamas by compiling a treatise called Nyāpāvatāra' in thirty-two short stanzas.

Siddhaena Divakara is also famous as the author of the Samatiarate-stare which as a work in Patakta on general philosophy containing an elaborate discussion on the principles of logic This author, who belonged to the Svetambara seet, has been mentioned by Pradyuman Sori (q v) in his Victara-stra-prakarana* and by Jina Sens Sori in the Adoptisha dated 781 A D

Siddhasena, who was a pupil of Vrddha-vädisür, received the name of Kumuds-candra, at the time of ordination. He is said to have split, by

to Jainism 470 years after the servens of Mahavira, that 18, m 57 B C.

But Vikramāditya of Ujjainī does not seem to be so old, as he has been identified by scholers with Yasodharma Dova, king

ú

वधेन य परिवक्तर निवयेणविष्यावनो स कथपवनी ह सरसर मीश्रविण यक्षयुक्त चन्नारांक्यपक्र व हर् व

(Victra stra prakaruos, noticed by Peterson in his 3rd Report, p. 272) Cf Prabhavakacartes VIII. V 57 and 597 A D 1 It is therefore very probable that Th and his contemporary Si Idhasena Divakara lived at Ch 530 AD I am inclined to believe that Siddhatens #1 than Keapanaka (a Jama sage) who is traditionally ke Hindus to have been one of the nine Gems that ad the of Vikramaditya

Siddhasena Divakara seems to have been a ser porary of Jinabhadra Gani Keemäiramana (484-564 enticises Dyatrimiat-dyatrimiaks of which the Nyivi Dart

SIDDHASENA'S NA LYTLATIRA

The Nykykvatära written in Sanskrit verse gires tion of the doctrine of Peamins (sources of va'ri know Naya (the method of comprehending things from parts) points)

Primāna -Right Knowledge

Proming is right knowledge which (flumines itself other things without any plate

to of two kinds | fled rech raid Perception or perception (Pearwakes) and (2) indirect wild know reder | fureet wa'nt knowledge (Pestyelent to two f !) tical (Fylmstics); which is the knowledge acquired b

t Sandhamit inn it ion Baka ann in a fh girl an tha ni balt sant of b ent annibate in whoming theret a that be frend at the that & end

यत पि वेदम्ब्स् सम्बद्धानवरचा मेवदासारी

जब खाँवहें म को बरवपूर बोल दिश्यास है के है (Pal mort but all hat I mtempty fir it the a and harbless

Fate also Dr. Philade a fan de de min de bla bad antagegocke in f I The man tuest are

> week press, order FR de muy vener a fores. wile arrefu bet mele muret

en fa l'ora wide france i

In the Pari man to the factor than your faces is to the go be. graph and another to prof enter their special desires of a profession of the contract to the c

want wa an desa place. --and amount the date of a day. ----

hrough the five senses (the eye, ear, nose, fongue and touch) and the mind (Manas), and (2) transcendental (Pāramārihka) thich is the infinite knowledge that comes from the perfect engittemment of the soul: it is called Kenals or absolute knowledge.

Indirect valid knowledge (Parokas) m also of two kinds (1) Verbal Testamow unference (Atsumbas) and (2) verbal festivation with the control of the control o

Inference (Assumana) as the corroot knowledge of the major term (Saddya) denved through the middle inference term (Idea, reason or Livag, sum) which is inseparably connected with it is to two kinds (1) inference for one's own self (Sainthänumsna) and (2) inference for the sake of there (Parthänumsna).

The first kind is the inference deduced in one's own mind after having made repeated observations. A man by repeated

If the inference is communicated to others through words, in

चात्रीरक्षभनुबङ्गान्द्रस्टर्शिरोधकम् । सभीपरेगधन् धार्वे सार्वे सारमध्यम् ॥ and 597 A D 1. It is therefore a and his contemporary Sirldhasens 570 A D 1 am inclined to believ than Keapanaka a Jama sage) w Hindus to have been one of the m of Vikramaditya.

Siddhasena Divākara seen porary of Jinabhadra Gani Ka criticis Dvātrimāst-dvātrimāi part

15 SIDDILASEN

The Nysysvatsra written tion of the doctrine of Praman Naya (the method of compreher points)

Pramana-Ri

Pramana 10 right knowleds

Presention other this
18 of two
or perception (Prainakea) and
rol 10) Direct valud knowledge
(cal (Fulundaria)) which 10 this

1.5 arkhamit mark on flake 427 or 4 est calculation of owing there is that the market are market are

(Pafrassid Antakä, chap 1, Fair ales Dr Thibeat all 4 The asset seems are

60



120 tabien Dritt, Müdlanur Billinir bulge theift, their bit treather an intercence for the asks of eithers. I still of this kind

(1) The Aill tomore been or pakes with other week received of inference is as follows

(7) because it is full from to complete terms, r Heat a 2 ft dea (3) whatever is full of another is full of five as eg. a 24 fea (1) we stand the stand of the s (1) we receive but (all deep to specify store or C prooped as (2) there are the bull or bull of fire court less as a fixer as (3) there are the bull or bull o

In a proposition the subject is the minus term (Pakes) and the mint, form to that with which the

the min'r term is that with which the min'r term is that with which the proposition connection of the major term is to be shown for the proposition with hill is full of fire. The Ail is the minor term and for major "the bill is tall of fire" the shift is the minor term and for major term. The mindile term (Fires) is defined, as that which eagend ferm. The milds bern (Hes) is defined as that which eanned need not recent alterative than in connection with the major term. This recut alterative than in connection with the first because it is (all effects) in the properties. propertion with this test of fire became it is cut of a second of the mildle term which cannot area from any onnice, anoth is the middle term which cannot are from any other thing than fire which is the maying term. The example other thing than her which is the mayor terr. The example (f)7/14/0) is a familiar case which assures the connection between (Dyliand) is a familiar case which assured an embedding new series the middle term. If e e of two kinds. (in the major term and the mobile term is a of two kinds (1) homogramous or affirmative (5) foreign and a or the hill state of the control of the

homographics or affirmative (NJ formula), such as "the bill \$1 still to differ because it is full of smake as a brickers," and \$2 between the full of smake as a brickers, and of fire because it is talt of smake as a kitchen; and (2) between the connection of argains (2 authorney) which as are the connection of t pencous or negative (fauthermys) which easures the connection to the similar term and major term by contrarrity that the fact of the similar term and major term by contrarrity that the fact of the similar term and major term by contrarrity that the fact of the similar term and major term by contrarrity that the fact of the similar term and major term by contrarrity that the similar term and major term by contrarrity that the similar term and major term by contrarrity that the similar term and major term by contrarrity that the similar term and major term by contrarrity that the similar term and major term by contrarrity that the similar term and major term by contrarrity that the similar term and major term by contrarrity that the similar term and major term by contrarrity that the similar term and major term by contrarrity that the similar term and major term by contrarrity that the similar term and major term by contrarrity that the similar term and major term by contrarrity that the similar term and major term by contrarrity that the similar term and major term by contrarrity that the similar term and major term by contrarrity that the similar term and major term by contrarrity that the similar term and major term by the similar term and major term by the similar term and the similar ter between the mubile term and major term by constrainty that it, the by showing that the absence of the major term is attended by the by showing that the absence of the major term is attended by the slicence of the major term is attended by the slicence of the major term, such as "where there is no fire there is no fire the major term, such as "where there is no fire the major term, such as "where there is no fire the major term, such as "where there is no fire the major term, such as "where there is no fire the major term, such as "where there is no fire the major term, such as "where there is no fire the major term, such as "where the major term, such as "where the major term is no fire the major term is no fire the major term.

In an inference for the sake of others the minor term (Pake) In an interence for the cake of others the miner term (rabes) and the explaintly set forth otherwise the reasoning mirely because the second rate of the control of the con is no smoke, as in a lake."

must be explicitly set forth otherwise the resoning might be misunized by the opponent, e.g. This hill has fire because it This instance, if the minor term is omitted, will assume the

has smoke.

Here the opponent much not at once recoiled any instance ers the opponent might not at once recalled any metange of the opponent might not at once recalled any metange of the opponent might not at once and might unitate a late. and smoke exist in umon, and might mistake a late restance in such a case the whole restanting will be following form -

of which the major term or predicate is affirmed, its of which the major term or predicate is affirmed, tet.

erdence, public opinion, one's our statement, sto, and which is known as the fallocy of the minor term. at writers 12 merowar on early varieties

JAINA WRITERS ON SYSTEM LOGIC-SIDDHASENA DIVIKARA 1

The semblance or fallacy of the minor term (Pakeabhas arises when one attributes to it as a prove Fallacies of the minor fact that which m yet to be proved, which is incapable of being proved, or whe

it is opposed to perception and inference, or inconsistent wit public opinion of incongruous with one's own statement, thus -(1) fifthe testing and the district of the second of . .

this is opposed to perception

(4) "There is no omniscient being"—this is, according to the Jamas, opposed to inference

(5) "The sister is to be taken as wife"-this is inconsistent wit

public opinion (6) "All things are non-existent"-this is moongruous with one own statement

the constant accompaniment of the midd Inserarable connection term by the major term. In the inference "this hill is full of fire, because it is full of smoke," the coune tion between fire and smoke, that is, the constant presence of fire

Inversable connection or invariable concomitance (Fugpti)

with smoke, is called Visinti or Inseparable Connection It is two kinds (1) Intrinsic, and (2) Extrinsic Intrinsic intenarable connection (Anjar-vyapti) occurs who the minor term (paksa), itself as the commo Antacyr3pth

abode of the meddle term (hetu) and the may term (midaga), shows the inseparable connection between ther thus ---

(1) The hill (migor term) is full of fee (male, term) (2) because it m full of smoke (middle term)

Here the inseparable connection Letween fire and amoke shown by the hill (minor term) in which both of them abide

Extransic inseparable connection (Bahir-ryanti) occurs who an example (destanta) from the outside Bahur-vylipti introduced as the common abode of t middle term (helu) and the major term (sadhyu) to assure the i

separable connection between them, thus :---(1) This hill is full of fire (major term).

(2) because it is full of smote (middle term); (3) as a Litchen (example)

Here the reference to the kitchen m no essential part of II inference, but as introduced from without as a common instan178 INDIAN LOGIC, MEDITEVAL SCHOOL, JAINA LOGIC, CHAP, IIL

of a place in which fire and smoke exist together, and so it reaffirms the inseparable connection between them Some logicians hold that that which is to be proved, that

is, the major term (slikys), can be established by intrinsic in separable connection (Aster cylpti) only hence the extrinuo inseparable connection (Bihir ry2pls) is superfluous The semblance of reason or fallacy of the middle term [Het

cubhing) armes from doubt, misconception or non-conception about it (the middle Fallacies of the middle term) It is of three kinds term

(1) The unproved (And the) This is fragrant because it is a sky-1otus

Here the reason (middle term), viz the sky-letus, is unreal (2) The contradictory (Forudiba) This is flery, because it is a

Here the reason alleged is opposed to what is to be estabbody of water "

(3) The uncertain (Anaskantika) "Sound is eternal, because it is lished.

Here the reason or middle term is uncertain, because audiblealways audible

ness may or may not be a proof of eternity. The fallacy of example (Drsfdn(dbhdso) may arise in the homogeneous or heterogeneous form, from

Fallacies of homogeneous a defect in the middle term (hets) or major term (sadhya) or both, or from doubt ous of example about them

Fallacies of the homogeneous example (Saddarmya-distantabhāsa) are as follows -

(1) Inference m savalid (major term), because it is a source of known ledge (middle term), like perception (homogeneous example), Here the example involves a defect in the major term (sadhyo),

on Perception is suraised (major term), because it is a source of for perception is not invalid.

ĸ.

not apprehended by the senses (middle term), time a p. . Lux Here the example involves a defect in both the major and example)

middle terms (anddyns and hetu), for the jar m both existent and (4) This person is denoted of pressions (major term), because he is apprehended by the senses

(4) This Person is necessary of possions (major term), because he is mortal (moddle term), like the mass in the street (homogeneous example)

. h

nil:

Here the example involves doubt as to the validity of the major term, for it is doubtful whether the man in the street is devoid of passions

(5) This person ill mortal (major term), because he is full of passions (middle term), like the man in the street (homogeneous example),

example)

V12 ----

(6) This person is non omniscient (major term) because he is full

devoid of passions

middle term, for it is doubtful whether the man in the street is

Here the example involves doubt as to the validity of the

the fellecy of inverted connection

it has been cited as not invalid

knowledge, as a dream (heterogeneous example).

Fallacine of heterogene-

ous example

ous example).

of passions (middle term), like the man in the street (homogeneous

(1) Unconnected (Ananeyoya), such as. This person is full of passions (major term), because he is a speaker (middle term), hise a certain man in Magadha (ax-"Here though a certain man in Hagadha is both a specifier and full of passions, yet there is no inseparable connection between "being a speaker" and "being full of passions" (2) Of connection unshown (fprederitänvaya), such as -Sound is non-sternal (major term), because it is produced (middle term), as a Hers though there m an inseparable connection between "produced" and "non-steemal," yet is has not been shown in the proper form as ---"Whatever is produced is mon-steemal, as a jet." (3) Of inverted connection (Viporidaeque), such as -Bound ii non-eternal (major term), because it is produced (middle term). Here if the irreparable connection (wapps) is shown thus— "Whatever is non-sternal is produced as a jar," instead of—
"Whatever is produced is non-sternal as a jar," the example would involve

Here the example involves doubt as to the validity of both the major and middle terms, for it is doubtful whether the man in the street is full of passions and non-omniscient. It is stated in the Myflyflyatfire-veyet; that some unnecessarily lay down three other kinds of fallery of the homogeneous example (Sadharnyadrsjäntöbhäsa),

Fallacies of the hoterogeneous example

(Vaidharmundrstäntäbhäsa) are of six kinds

(I) Inference is invalid (major term), because it is a source of knowledge (middle term) . whatever is not invalid is not a source o

Here the example involves in the heterogeneous form a defec in the major term (addhya), for the dream is really invalid though

(2) Perception is non-reflective or nirrikalpaka (major term), be cause it is a source of knowledge (middle term) : whatever is reflectly or savitalpaka, is not a source of knowledge, as inference (heterogene

Here the eventule involves to the beterogeneous form a

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of a place in which fire and smoke exist together, and so it reaffirms the insenarable connection between them

Some logicians hold that that which is to be proved, that is, the major term (sadhya), can be established by intrinsic in separable connection (Antar-vyāpti) only hence the extrinsic in separable connection (Bakir puopts) is superfluous

The semblance of reason or fallacy of the middle term (Ht vabhāsa) arıses from doubt, misconcepi Pallacies iii the middle or non-conception about it (the mit

term) It is of three kinds --

(1) The unproved (Asiddha) This is fragrant, because it # 8

lotus Here the reason (middle term), viz the sky-lotus, is unrea

(2) The contraductory (Veraddha) "This is fiery, because it body of water "

Here the reason alleged is opposed to what is to be est hshed.

(3) The uncertain (Anailantika) "Sound is eternal, because

always audible " Here the reason or middle term muncertain, because audi

ness may or may not be a proof of eternity. The fallacy of example (Drefantabhasa) may arise in

homogeneous or heterogeneous form. It Fallacise of homogene- a defect in the middle term (hetu) or mi term (sadhya) or both, or from do ous of suample about them.

Fallacies of the homogeneous example (Sadharmya-drsta: bhasa) are as follows :-

(I) Inference is savalid (major term), because it is a

ledge (middle term), like perception (homogeneous example) Here the example involves a defect in *1

for perception is not invalid.

(2) Perception is saralid (major term), because valid knowledge (maldle term), like a dream (hom

Here the example involves a defect in the for the dream m not a source of valid knowledge

(3) The outmerient being is not existent is not apprehended by the senses (maldle term), like

Here the example involves a defect in ' example)

middle terms (aldhys and hetu), for the jar apprehended by the senses.

(4) This person is devoid of passions

morial (mabile term), like the man in

Refutation (Dūsana) III the pointing out of defects or fallacies in the statements of the opponent in any of the forms conversated above. The semblance of a refutation (Dūsanābhāsa) is the contrivance to allege

defects where there are no defects at all

The immediate effect of Promöna (valid knowledge) ≡ the
removal of ignorance The consequence of
the transcendental perception (Paramarthic Promona) is blue and coun-

nimity consisting in salvation (Noksa or final emancipation), while that of the other kinds of Pramana (direct and indirect knowledge) is the facility which they afford us to choose the desirable and reject the undesirable things

Naya—the method of descriptions Naya is the method of comprehending things from particular

New or the method of comprehending things of the sa a flower possessing the attributes from particular stead points and of the sa a flower or as a thing possession prints assend points of the sa distinguished from other flowers or as a thing possessing attributes which are peculiar to the rose as distinguished from other flowers. The News is of seven kinds

as distinguished from other nowers. The Raya is of seven kinds naigama, sangraha, syarahāra, rjusētra, tabda, samabhrūdha, and erambhūta.

Knowledge which determines the full meaning of an object

Sykivää. through the employment, in the scriptural method, of one-sided angus, method side-fruits. It is the perfect knowledge of things taken from all possible standpoints. Thus a thing may be, may not be, both may or may not be, etc. according as we take it from one or other.

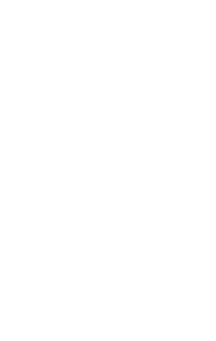
standpoint The soul (Jim) is the knower, the illuminator of sell and non-

16 Jiwabhadra Gayi Kamesramaya

not be traced to its beginning or followed to its end.

(484—598 A D).

63.5



Refutation (Disans) is the pointing out of defects or fallacies in the statements of the opponent in any of the forms enumerated above. The semblance of a refutation (Disandbhāsa) in the contrivance to allege

blance of a refutation (Disandbhasa) m the contrivance to allege defects where there are no defects at all.

The immediate effect of Prandma (valid knowledge) m the removal of ignorance. The consequence of the transport of professional properties of Prandman.

Consequence of pre-the transcendental perception (Paramamana. Akta Pratigicka Pramana) Bibss and equanimity consisting in salvation (Mokso or final emancipation), while that of the other kinds of Pramana, (direct and indirect knowledge) is the faculty which they afford us to choose the desirable and reject the undexarable things

Naya-the method of descriptions

Naya is the method of comprehending things from particular Naya or the method of standpoints. Thus we may conceive rose comprehending things either as a flower possonsing the attributes

Knowledge which determines the full meaning of an object

Bykavkan shanngh sha amalamman a sha grandum)

vada-iruta. It is the p possible standpoints.

msy or may not be, etc., according as we take it from one or other standpoint

The soul (Jim) is the knower, the illuminator of self and nonself, doer and enjoyer. It undergoes changes of condition and is

self-conscious, being different from the earth, water, etc.

This system of Pramana and Naga, with which all of m are
familiar and which serves to perform all practical functions, cannot be traced to its beginning or followed to its end

JIWARHADBA GAYI KRAMISRAMANA (484—588 A.D.)

Jinabhadra Gaqi, author of a commentary on the Avasyakaniryukti called Visesivasyaks Bhāsya, was born in Samvat 541 or 484 A B He was well known as Ksamāšramaga, and continued to be pontiff from 528 A D to 688 A D.

17 Siddinages Gast

Siddhasena tiani, who belonged to the Stretambers seet, we united of a commentary on Undershie Tattvartischiesenillitra called Tattvartischie and Denkeshie Tattvartischiesenillitra called Tattvartischie and Denkeshie proprieter of Fra
mönn (the sources of knowledge), and Noys (the method of ecoprehending thungs from particular standpoints), have been ingodiscussed. He was a pupil of Bhāvatmin* sho was a printillisencessor of Sumhasahi, humelit disciple of Dinna Godi. Brightsence Godf is generally believed to have been a contemporary. Brightsena Godf is generally believed to have been a contemporary. Brightsena Godf is generally believed to have been a contemporary of
voter of the stretchistic disciplination of the stretchisti

18 SAMATTABHADRA (800 A D)

Samantabhadra, who belonged to the Digambar set of Southern India, was famous as the author of a well-known commentary on Umbwatris Tativarhaddigema-stirs called Gandahasti mahābhārya. The introductory part of this commentary as called Devägmasiotra' or Aptacamamies, and is replete with dicussions of logical principles besides a review of the contemporal schools of philosophy including the Adraita Vada' The Apitani

:

तमादरणीऽन्यवः सम्यातवश्चेत्रवीश्ववज्ञकाचः । नमार्थमासञ्जेतातियां समान् पिववेश्वविः ॥ व

(Tattvärthatikä, noticed in Peterson's 3rd Report, p \$5)

\$ Simhasilri sudentified by Peterson with Simhagus who was a contemporary of

s Simhasiri sulentified by Peterson with Simhages who was a contemporary or camifolitys (Peterson's 4th Report, pp cauxi and carvin)

Muo: Dharmavijaya and his pupil Indra-vujaya tell too that Siddhasens Gan

mastotre - सम्बद्धाः स्वरंभि साह्य धारकश्चिकाः

हैवासीन वैशाय यहाँ देवातमः छन ॥

(Pändavapurkoa, noticed in Peterson's 4th Report, p. 157)

वहितेवामापणेऽवि वही भेदो विवक्तते। बारकार्या मिणायाच्या मेकं सकान् प्रभावते ॥ १४ ॥

(Aptamimames, verse 24)

¹ A paim-leaf manuscript of the Tartvärthatikë in the temple of \$2.nim\$the. Cambay, has been noticed by Peterson in his 2rd Report, pp. 83-86.

māmsā has been ested by the Hundu philosopher Vācaspati Miśra i in explaining Sankaracarva's criticism of the Syadvada doctrine in the Vedanta-untra

Samantabhadra, who was styled a Kavi and whose works were commented on by Vidyananda and Prabhacandra, was also the author of the

Yuktvanusasana, the Ratnakarandaka (also called Upasakadhvayana), the Svayambhū-stotra, and the Caturvimsati-jina-stati He mentioned by Jina Sens in the Adipurans composed about 838 A D, and is referred to by the Hindu philosopher Kumārila.* Kumārila, a contemporary of the Buddhist logician Dharmakīrti, is generally held to have lived in the 7th century A D Samantabhadra is supposed to have flourished about 600 A D

VStampati Mara in his Bhāmatī-tikā on Sankara's exposition of the VedEnta. Sitre, 2-2-33, quotes the following verse:-

ब्याहायः वर्वक्रमानात्याम् विष्टमचिद्विथः । कामक्ष्मवावेची केचारेचविधेवरूत व

(Bhamati, Bibliotheca Indica. # 459)

The same verse occurs in the Aptamirasmes as follows:-काराय वर्षक्रमानाताम वि दर्शविविधः

सप्रधानमध्येष चैतारेष विशेषका । ••० ।

(MSE of the Aptamimamas, verse 104, berrowed from Mr Jain Vaidya of Jahpur)

Widyananda at the closing part of his commentary on the Aptamimants (railed Apta mimamalankyti tika anisahaari) refere to Samantabhadra thus —

वैगायेक्क्जी निश्चिषरित प्रेथावता कोरिता यश्ची त्याचा व्यक्ति विश्वविद्या विष्या विषया विष

य कीसानि सम्माध्य सतिका सुवास विमर्शनयान

(Folio 218, Apternimemallenkrit tike, Govt Collection, in the Asiatic Society of Bengal, No 1828)

Prabhācandra in his commentary on the Ratnakarandaka (or Upšaskādhyayana) observes -

वैज्ञानाकको विकास विकास धनावाचेतीको

थाना कामनवाद्यक्षित श्रवदित भागारमानेदेशिकाः। य नौरह्मसञ्जनायसरका संस्थारिकोपको

भौरादेव वसन्तभद्रविक चीसव्यक्षेत्र्यक्रियः॥

(Upsecksthyayana with the commentary of Prabiscandra noticed in Peter son's 4th Report, pp 137-38)

¹ Vide Dr R. O. Bhandarker's Report on Sanskrit MSS during 1883-84, p. 118. and J.B B R.A.S , for 1895, p. 227.

19. SAMANTABHADRA'S ĀPTAMIMĀMSĀ

Syád váda

The Aptenimamas comusts of 116 stanzas in Sankit, divided into ten chapters called **archidas, in the course of which a followed the caposition of the evera parts of the Sydd-mide or Sapite Shanghrays when her piece. The first and second parts of the destine, Yu Sydd-ast ("may be, it is"), and Sydd-mides ("may be, it is not "have led to a most interesting discovering the relation between ast, that is, Shdwa or existence, and mide, that is, Shdwa or existence.

tusl non-existence post are mutually I (4) absolute nonthe manimate is

not a living object.

ı

It is observed 'that, on the supportion of mere existence to the entire exclusion of non-evistence, things become all-pervading, beginningless, endless indivinguishable and inconceivable. For instance, it the antercedent non-existence is denied, action and substance become beginningless, while on the denial of the subsequent non-existence, they become endless, and in the absence of

> भविष्यां कर्याचीयाभ्याया व्यवस्था । व्यक्तिकारा प्राप्ता व्यवस्था । व्यक्तिकारा प्राप्ता व्यवस्था । व्यक्तिकारा प्राप्ता प्राप्ता प्रविद्धा । व्यक्तिकारा प्रविद्धा प्राप्ता प्राप्ता प्रविद्धा । व्यक्तिकारा प्रविद्धा प्रविद्धा । प्राप्ता प्रयादीय । व्यक्तिकारा प्रविद्धा प्रयादीय । प्राप्ता व्यक्तिका । प्रविद्धा । प्राप्ता व्यक्तिका । प्रविद्धा । प्राप्ता प्रयादीय । प्राप्ता । प्राप्ता । प्रयादीय । प्राप्ता । प्रयादीय । प्रयादीय । प्राप्ता । प्रयादीय । प्यादीय । प्रयादीय । प्रयादी

mulual non-existence, they become one and all-pervading, while on absolute non-existence being denied, they are to be supposed as existing always and everywhere

In the same way on the supposition of mere non-existence to the entire exclusion of existence, it becomes impossible to establish or reject anything (since it is non-existent). If on the other hand existence and non-existence, which are monopatible with each other, are simultaneously secribed to a thing, it becomes indescribable. Therefore the truth is as follows——

(1) A three we existent—from a certain point of view

Bevenfold paraloguess (2) It is non-existent—from another point of view

(3) It is both existent and non-existent as turn-from a third

(4) It is indescribable (that is both existent and non-existent

simultaneously)—from a fourth point of view

(5) It is existent and endescribable—from a fifth point of view

(6) It is non-existent and indescribable—from a sixth point of view

(7) It is both existent and non-existent and indescribable—from a seventh point of view

20 AKALANKADEVA (ABOUT 759 A D)

Akalanka, otherwise known as Akalankadeva or Akalankadan

Aptanimams called Asta satt which is a most precious work on the Jama philosophy, dealing mainly with logic. Mankyanandi Paritsamukha-satta (g v) was based on another work on logic, called Nyāya-tinhicoya, written by Aksianka, to whom the following works are also attributed. Tatavistus vititia-yrightyphia-kirs, laghtypatraya, Aksianka-stotra, Svarqba-sambodhana and Prayastitta Laghusamathabhadra uh sa Sakala-darka-cakra-cūdd-mari or "the creat gem of the circle of all logicama"

of Jaipur early in 1907.

2 Vide Agasalinari syamapada tätparya tika by Lagbusamasta bhadra, noticed by Feieron in has fits Report, p. 217

ه اي سعد درسره ۱۹۶۰ ته ۳

have put an end to that prompting or inspiration by kicking the jar over with his foot

er with his foot
Akalanka, though mentioned along with Dharmakirti* as a

logician, flourabed at a considerably later time H is sheld to have been a contemporary of Rastrakuta king Subhatunga' or Krimaria I. As Krimaja's non, Govind II, hved in Saks 705° or 733 AD. Krimaria I. and consequently his contemporary Akalanka, must have flourished about 750 AD.

21 VIDYINANDA (ABOUT 800 A D),

Vidyānanda, mentooced by the Hindu philosopher Middhard cărya, "was a Digambara logician of Patalipura He was Digambara logician of Patalimināmsliaūkrit, otherwise called actasāhasrī, an exhaustire subcommentary on the Aptambarasa, containing an elaborate exposition of various logicial principles Vidyānanda, in the opening and the closing lines of his Asta-abhasri, 'amakes an undirect reference

चक्रक्षं (क्रक्षप्ट व क्रको चश्चतु वृतन् । वाहेन माहिमा वेन वाणरेची वहिलातः ॥

(Plantavapurana, noticed by Peterson in his 4th Report, p (67)

 श्वाच्यत्रक्याविद्यात्राणि व्यवकाशकपृत्रात्रिवृत्यत्रितः स्वत्यवेद्यश्वाचीति यद्येवनवव्यक्षः भूत्रवीक्षादिवस् त्रवरचनेव कि माण्यते विभवताः क्षप्रवारक्षाचीत्रदेशवतः।

(Pramios minsimes, by Hemocandra, noticed by Paterson in his 5th Report, p 145)

4 Total II B Pathak's article on "Bhartchari and Kumarila" in the Journal

take in a second control of the desirable for the bounds of the bounds of the bounds of the Ababaha and Neighbolts were two good of Subhatungs of Subhatungs of the Ababaha. Subhatungs is notitive aumo of Kynu-lia the privadid in the neural new bounds of the Discontinuous 17-173 A B Ababha is to be a second of the second of

प्राक्षाणशायरिकाणुनिकं चरात्रणं नायिनं स्थित्वं विश्ववे संघास ॥ । ॥ The elonest lines of the Agrachhont neur-

नी>व्यक्त सम्बद्ध सम्बद्ध विद्यानम्बद्धाः १९५५ । मूच्यीनांशाचेत्रस्थितस्यापनी श्रमानद्वी । to Ramantakhadra and Akaladka manantinate white extension Y

187

author of the manager of the first terms of the fir

He h

dha philo Dharmaki Suresvara Patra Kesari or Patra Kesari Svāmi, who has been praised by Jina

The imes in Chapter X referred to cun thus ---

गोनस्य कह रिया गानमध्ये क्रिय वर्षेत्रात् । गरमानावेरियाण्डास्य ज्ञास्य विकास वर्षेत्रात् । गरमानावेरियाण्डास्य ज्ञास्य विवास विकास वितास विकास वितास विकास वितास विकास विकास

पहुत्रं पर्वकीर्तिशाः—

चनदूर परातम नकुनाच प्रवेदमान् । चाभाव्यविषयन्त्रोत्रं किङ्कोदावतिष्ठिये।

् (Quoted in Aştankhasri, chap I) वर्षीवर्षोक्षेत्रीय प्रस् वार्षास सम्बाह्यांसमञ्

षण्यो देवदेषेत पोडिं व्यक्ति अनेत् । (Quoted in Astaccham), chap Ij

प्रशासरकार्यं वचा :---क्रमसमीविरेणं कात् प्रथमकारका असिः :

त्तत्त्वामध्यीतृ प्रमा वस्तव्य वसः कर्मा धनीववे व {Qaoted in AstesEhesti, ahap I}

This exter's may be an interpolation, or she this Frankiara must be different from the Buddhit logician Frankiara Cupia to immercioned bareafter and the Buddhit with the second state of the second bareafter.

क by Bhartshari is quoted in the Antashnari, wide

चूनितस्। रे....

asihawi)
ed by Manshar Lai, Bombay,

188 INDIAN LOGIC, MEDLEVAL SCHOOL, JAINA LOGIC, CHAP IN.

Sens in the Adi Purana' composed about Saka 760° or AD, 835 He is believed to have lived early in the 9th century AD' at Pataliputra*

22 MINIKYA NAMBI (ABOUT 800 A D)

Mantkya Nandi was a Digambara author whose Parths; Ilia age. Ilia age in what a start a or Parths; mubba stirs in a is hased on that of readers work on James logge, abus work A D. The cartiest commentation of Parth and the Arthonic Assessment the Prancya Akanala mutanula of Prabblecander. Vilajananda, Minikya Nandi and Prabblecanders have been procounced to be contemporatives. So Manika Nandi seems to have layed about

800 A D 23 Masikya Nandi's Parikathi kha 17784

The Parthamutha-soura is divided into six chapters thus (1) the characteristic of valid knowledge (2) the characteristic of valid knowledge (Promoto everfier) (2) direct apprehension or perception (Promoto a), 3) indirect apprehension (Promoto a), 4) indirect apprehension (4) the object of valid knowledge (Promoto a), 6) the result of valid knowledge (Pladia) and (6) the aemblances or fallaces; 6,254 m)

व्हावकण चीवाक शुवकेवरियाँ हुया ।

हित्य क्षिण स्थापका पारायकारिकिकेस ४ ६० छ। (की parken governi in No. A. B. Cattab. J. B. C. C. A. प. व. (४०१) । हारी

as Take & B Tattak a arte be on a bounterer and Kunninda on F II B II A B for help pp. 12" 2"

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§ humonomy and the Barkah multi-depend was a city has to up to by Mr. Jun.
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a primers who his firs Report p. 137 metrics for hidronithan pathless. The plate the Francis device of the Periodic obligation, and of Summer the which plate the first manual advances the second or the plate the first plat

क्षक्रपुरुषी,कोषदर्भ हैय को व्यक्त क्रम्मी,कार्या कही बेटी का प्रकार में है है हैं

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JAINA WRITERS ON SYSTEM LOGIC-MANKYA NANDI

Valid knowledge—Pramana

Pramāna, valid knowledge, ≡ defined by Mankya Nandi as knowledge which ascertains the nature what was uncertain to one's self. It get ally arises in the form "I know the jar by myself," which the property of the property

and the scripture (Agama) Recollection is a knowledge of the Kieds of right known in fingressions, thus "that beyond from perception through recollection in the forms." Thus is the forms.

"this is like that," "this is different from that," "this is counterpart of that," etc., thus, "this is that Davidatta," "bor governs is like the cow," "the buffalo is different it he cow," this is a far from that," "this is a far from that," "this is a fare," etc. As mentation as a knowledge of the connection between the mit erm and the major term based on the processor or absence of latter, in the form, "if this is, that is, if this is not, that is in thus smoke arises only if there is fire, but it cannot arise if it is no fire. Inference is the knowledge of the major term and through the smoldle term. It here is fire, but, because there is an through the smoldle term.

190 PARTER COREC, MEDITERAL SCHOOL, JAIVA LOGIC, ITHEY HE

middle term is called adding or that by which il is to be proved Sometimes the major term is also called diarms or predicate, and the middle term lings, mark or sign

The minor term is called Poken, the place or locus in which the major term ishdes, or Dharman, the subject, thus; "this place is fire"; "sound is mutable "here" this place" is "cound" are the inhor terms. No philosopher, who divide the middle term (reason) into three phases, should dispense with the

The middle term (Hetu) is defined as that which is inepatably connected with the major term, or in other words, which cannot come inte evistence unless the major term exists For instance, smoke could not come into existence unless the fire evisted.

Reason-Actu

The middle term or reason (Heta) is devided as (1) perpertible (upalabdhi), and (2) imperceptible (anupalabdhi). Each of these again may noddle term occur ill the form of an affirmation (ridhi)

or pegation (praisedha).

The perceptible reason in the offirmative form admits of nz

- aubdivisions according as it is (1) the pervaded (byoppa)-sound is mutable, because it II
 - factitious,
 - · there is an
 - (17) prior (perru)—the Robint stars will rise, for the Krttikis
 - (v) posterior (stiara)—the Bharani stars certainly rose for the Kritikas have risen,
 - (vi) simultaneous (sahacard)—the man had a mother, for he had a lather, or this mange has a particular colour because it has a particular flyour.

The perceptible reason in the seguire form admits of six subdivisions as follows.....

- (i) the pervaded (ryapya)—there is no cold sensation, because of
- (11) an effect (larya)—there is no cold sensation because of

- (v) posterior (ultura)—the Bharanī did not rise a moment ago, for the Pusyā has risen
- (vi) simultaneous (salacars)—there is no doubt of the existence of the other side of this wall, for this side of it is perceived

The imperceptible reason in the negative form admits of seven subdivisions as follows —

- (1) identity (suchāra)—there is no jar here, because it is iniperceptible.
 - (u) the pervaded (vydpya)—there is no Simsapā here, because there is no tree at all.
 - an effect (kūryn)—there is no smouldering fire here, because there is no smoke,
 - (IV) a cause (ligrang)—there is no amoke here, because there is no five,
 - (v) prior (purus)—Rohini stars will not rise in a moment, for the Kritikas are not perceptible.
 - (vi) posterior (uttara)—the Bharani did not rise a moment ago, for the Kritikas are not perceptible.
 - (vii) simultaneous (safacore)—in this even balance there is no bending upwards, because it is not perceptible

The imperceptible reason in the affirmative form may appear in the following ways —

- (i) as an effect (burya)—in this man there is some disease, because there is no healthy movement in him;
- (ii) as a cause (& araşa)—this man is corrowful, because he has no union with his beloved once;

(iii) as an identity (ambhana)—there is uncertainty here, because certainty as not discernible

Example-destânta

The middle term and the major term are the parts of an Example a superficience, but the example (suddiarrana) is not Revertheless for the sake of explaining matters to men of small intellect, the example (suddiarrana) or drylindia), any, even the application (spanneys) and the conclusion (drylindia), and a suddiarranal state of an inference. The example is admirted as parts of an inference. The example is admirted as parts of an inference. The example is admirted as parts of an inference of the model of the conclusion of the sum of t

est commentary on the Pariksa-mukha antra of Manikya Sur lie was also the author of the Nyaya-kumada-candota (or briefly Candrodaya), a commentary on the Laghiyattari Akalanka Ho has in his Prameya-kamala martanda meritar Bhagavan Upavarya, Sabarasvami, Bhartrhen, Bana, Kushi Prabhakara, Dignaga, Uddyotakara, Dharuskirti, Vidyanandi others He himself has been mentioned by Jina Sena in the is purana a composed about Saka 760 or A D. 838. Prabhs Comes a contemporary of Manikya Nandi and Vidyananda, is belief to have lived in the first half of the 9th century A D

25 RABHASA NANDI (CIRCA 850 A.D.)

Pahhora Wand annially Transland works with a 400 here

and before 1444 A D , which is the date of the copy of the wot acquired for the Bombay Government *

26 MALLAVADIN (ABOUT 827 A D.)

He belonged to the Svetambara sect and was the famo author of a commentary on the Buddhiat logical treatise Nysy

t Prabha Candra has quoted the following verse from Bana's Kadamber! " शकोकारे जमामि चचकार्य

न्यिमो प्रजातः प्रस्तवे सथ पाछ । बजाय वर्गे किति-नाम चेतरे

बधीमयाच विजयस्थाने मध्य ॥ Pramera kamela martan ia, Decran College, MSS . p 21g, quoted by 3 K B Fethak in J B B R A S , for [892, p 221) r Prabh& Camira refers to Kumitrila, otherwise called Shatta, thus -

तथा चर्चावितर्यव प्रमाणामारं भवाचचं सामाँवितर्यि १वा मुत्तो वा सबी व्यवा श्रीवदन इत्यक्षार्थकाता कुनारिकोःचि वसदेव मानकारवयी नायकः

(Pramora hamala martanda, quotal by Mr M R Pathak in the J H B PLA I for 1572, p 227). I to the Adepurase Prath& Candra to thus mentioned

बन्द्रोग्रामध्यम् प्रभाषम् वनि स्र हे ।

लगा चन्द्रेयनं वेश नयदाखादिनं चनल् ह ४० व (Quoted by Mr K B Pathsk in J B B RA S , for 1892, p. 222).

On P 227 of the same journal, the date of the Adigustion in fixed at fishs 70 or 839 A D

a Prioreon a Third Report | 477

JAINA WRITERS OF SYSTEM LOGIC-DEVASENA BHATTERAKA 195 binduţikā called Dharmottara-ţippanaka. According to a Jaina legend, Malla was the son of King Śalidictya's sister. He was

called eddin or logican, because, having vanquished the Buddhistin a dispute, he re-established the Jama Inith and brought to its former glory the great figure of Admatha on Mount Satrunjaya (in Kathiwar)

A palm-lesf manuscript* of the Dharmottara-tippanaka is

A palm-lest manuscript* of the Dharmottara-tippanoka is preserved at Anhiwad Patsia and is said to be dated Samust 1321 or 1174 A.D. According to the Prabhävakscaritra*, Mallavadin was also the author of a work called the Padmacaritra and lived in Vira Samust 854 or 357 A.D. But this is impossible, an Dharmottara (g y,) on whose Nyayabindutha Mallavadin wrote

Tppanaka, Ired about \$37 A D On the other hand Mallavadin is mentioned by Flem Candera Sun, who leved duning 1988—1172 AD. It seems therefore probable that the year \$84 in which Mallavadin lived does not refer to Vira Santrat, but to Vairanna or Saka Sanvat. On this supposition Mallavadin lived in \$27 A D or \$92 A D.

27. AMRTA CANDRA SURI

Amrta Candra Sûn: * who belonged to the Digambara sect, was the author of Tattvärtha-sâra, ātmakhyāti, * etc., and lived in Samvat 962 or 903 A.D

23 DEVASENA BHATTIBAKA

(899-950 A D)

Devasena, a pund of Rämasena, was the author of Mays-

cakra, etc. He was born in Samvat 951 or 894 A D., and wrote his Damsana sars (Darsana-aira) in Samvat 990 or 933 A D

र्षण ११६६ वर्ष मात्रस्य प्रति १६ रणे व्यापः श्रीवारिशास गास्य वैदायदृष्ट्राय पाद्यमे क्यों स्थापित-क्रियस्य स्थित्रावित्रम् (Robacol in Potenzon S. App. p. 3) Prick Kinth, Yunna Oriental Journal, Vol. 17, p. 88

चनु स्वतादिनं वार्कियाः । नवादने चीना दलकं ॥

(Raddin Hena čobdanskama-brhat-lik (2-2-39)

Paterson's fourth Raport, p is

Atmakhyfu, which is commontary on the Samsys-prebbrts of Knodakundžešrya, has been edited by Pandits Gajabhar Lel Nya) säistri

l Peterson 4, pp 3-4, m which is mentioned the legend from the Frebundha continuous (Riemenadra's echino, Romboy, p 273) বুঁহিৰ অনুসাহিত্যকাৰ বুনিজ্জানুহাত্ত্বেই জনীয় কাহিন্দুহা ক্ষায়া গছত চহাত্তি

यवन् ११६९ वर्षे भारत्वद् सादि ११ एवी (Poterson's Toport V. p. 3) वेनन् १९६९ वर्षे भारत्वद सादि १९ एवी व्ययोग व्यवपारिकाम शास्त्र वैदावद्वसूत्रयाः

196 INDIAN LOGIC, MEDIEVAL SCHOOL, JAINA LOGIC, CHAP. I

29 PRADYUMNA SURI (ABOUT 980 A D)

He' belonged to the Rajagaccha of the Svetambara sc In Manikyacandra's Paravanatha caritra, his prowess in logic discussions in referred to in the following terms —

"There was born the preceptor Pradyumas Sarı—the fi

98101

made his irrelevant opponents to sweat and thereby to 1 cur

of the fever of pride "

In the same work reference is made to his victory over to Digambars of Venkapatia in the presence of the king of the province. He delighted the kings of various countries by no few than eight-your trouphs in discussion. He was eleventh accent from Mankyacanders Sara, who wrote his Patriesan's criter in Sanuvat 1276 or 1219 AD Pradyuman must he flourished about 980 AD. for he was the preceptor of Abhayader Nori (qx.) who lived a little before 1039 AD

30 ABHAYADEVA SUBI

Abhayadeva Süri belonged to the Svetämbara sect*, and was the pupil and successor of Prdyumna Süri of the Rajagaccha He was an eminent logician and author of Vadamabarnava, a treat

कंपण्या चारापुर्व भागास्त्रीयम् स्टाइस्टिट्रियः । १४ कंट्रियसः मध्या स्टाइने स्टीकंपण्या पारस्टि दारीन्याः परिकारियां कारत्य दर्वण्याः स्टावियसः ॥ ॥ ॥ दिक्रमा परिकारियां कारत्य स्टाइने १५ व्यक्तिः स्टाइने । केट्रियसं परिकारियां कारत्य स्टाइने १५ व्यक्तिः विद्यक्तिः स्टाइने । स्ट्रियः प्रस्तात्रात्रेणः स्टाइने प्रदेशीयाण्याः । स्टाइने प्रस्तात्रात्रेणः स्टाइने स्टाइने स्टाइने । स्टाइने प्रस्तात्रात्रेणः स्टाइने स्टाइने स्टाइने । स्टाइने स्टाइ

Tarterer je antige on mermir på farmener so pre pril bridene bår åa-fee i månammilian e

i For further particulars about Fredpunta Affri, see Peterson's 6th Reports
1 ture.
44 fuguel feurenfeut fedfungung 6

ise on logic called the Ocean of Discussions, and of a commentary
on the Sammett-tark-entire called Tatterstate-boths-riddiyin'
'He is described as a bon that roamed at ease in the wild forest
of books on logic. That the owner of the control of the control
might not sweep away the pa
his Yeta-makharaya.' He

LAGBUSAHANTABHADRA (ABOUT 1000 A.D.)

He twrote a commentary on the Astasabaszi of Vidyananda called the Astasabaszi-visamapada-istparya tika and seems to have belonged to the Digambars sect and lived about 1000 A D

> वहाक्षेत्रिकाक्षण वभुवरी बोकारकारहियी दिमा हिहारहित विकासी मादी वदीवानस्य १ ८ १ इन्हें हिहार वस्पिया भूवं बह्यिका कहा क्षेत्रा । स्त्रीय रोमाण कहार मादी स्वाय सर्व सारकार्य थे ॥ ७ ॥

निष्ट्रसास्त्रकोशिकपननिष् विकासनीरप्रदेशि-निर्देशोऽपि किनेक्ट यसकानि नीरास्त्रक यदुर्य । व स्टब्रेंड्सपुश्चकानीजिन्होर पुर प्रसिक्षान् ।

वाई वादिवरात् विजिल्ह विकास विता विकास वि

(Pffrivankth-carstra lly Masskyncondra, noticed lly Peterson in his Third Report, pp 198-59) 1 See R Mitra's Catalogoe, X., pp 39-40

For particulars about Abhayades a fittr, see Pobreson's Fourth Report, p. 111

Weber's Die Handschriftenwerschmese, etc., p. 831, v. 1, 2, and p. 121,

www.4-5 Juneswars für was probably a spuritual brother of Dhanest ara bür:

অন্তান্ত্র্বি ব্যৱস্থা প্রবিশ্বি প্রতিষ্ঠিত কর্মান্ত্র্বি বিশ্ব স্থান্ত্র্বি স্থান্ত্র্বি বিশ্ব স্থান্ত্র স্থান্ত স্থান্ত্র স্থান্ত্র স্থান্ত্র স্থান্ত্র স্থান্ত্র স্থান্ত্র স্থান্ত স্থান্ত স্থান্ত স্থান্ত্র স্থান্ত স্থান্ত্র স্থান্ত্র স্থান্ত্র স্থান্ত্র স্থান্ত স্থান্ত স্থান্ত্র স্থান্ত স্থান্ত স্থান্ত স্থান্ত্র স্থান্ত স্থ

न का कुरियान विकास स्वर्धात प्रस्ति । स्वरोधी समुद्राधात्र विकास स्वर्धात प्रसाद स्वर्धात स्वर्धात्र (१) स्वराधात्र स्वर्धात्र विकास स्वर्धात्र स्वर्यात्र स्वर्धात्र स्वर्यात्र स्वर्धात्र स्वर्धात्र स्वर्यात्य स्वर्यात्र स्वर्यात्र स्वर्धात्र स्वर्यात्र स्वर्धात्र स्वर्यात्र स्वर

एतः । १ १९ १५ वरः । च. । च. विष्ट्रवीक्षासम्बद्धीविषभवर्थं स्वस्थानमध्ये । च.स.

32 KALYENA CANDRA (ABOUT 1000 A D)

Kalyānacandra was the author of Pramāna-vārtika tikā wh is a commentary on the Pramana-vartika (probably of Dharm kirti who lived about 635 A D). It must have existed before 13. A D when Jaanacandra mentioned it in his Ratnakaravatank tippana 1

33. ANANTA-VIRVA (ABOUT 1039 A D)

Ananta-virva was the Digambara author of a commentary the Parik-amukha of Manikya Nandi called Pariksa-mukha-paajika or Pramoya-ratnamala, as also a commentary on Akalanka's Nyaya-viniscaya called the Nyaya-viniscaya vitti He wrote the former for Santi-sena at the request of Hirapa, son of Vijaya and Nanamba * Now Santi-sena, supposed to be identical with Santi Suri, died in Samyat 1096 or A D 1039 His contemporary Ananta-virya must, therefore, have flourished about that time Ananta-virya must have lived before the 14th century, for he m mentioned by Madhavacarya in the chapter on Jama darkana in the Sarvadariana-samgraha

DELA SCRI (1086-1169 A D)

His Lies

Deva Süri, called Vädipravara or the foremost of disputants. belonged to the Svetimbara sect and was a pupil of Municandra If a wan sin and an after and became days

वेतामान्य प्रविषयाः श्रीताः यामास्यवाचराः «

क्या बन्या देवन्यार्थे दिक्ष मातेत । योशा । यनव्येष विवासतिता प्रमानवातिके merand agates tagat a

(Batt Santhar St. & C. Prene p. 7. Santrijona granthamfill meme Benarne) Bagfragnm a'ramfafrau

melandaramient at midatellate t t (Parily 8 or allows makens motions in Potential's French Report, p. 155)

I Tale to Inten Autopury Vol. VI. p. 2-3, and Dr. R. Q. Himblarkar's Popul on Patch's K'vi. cornel 1043-04 p. 172

साम्प्रसावर हार्याच क्यो सम्बन्धः

a to to the land of the fact of the land o Name of Black and Burne but and make the file reduction to entering the If women [at the court of Jaya-simha-deva at Anahillana in N. Guzerat] and thereby practically stopped the

ord Srt Deva Stari, who was the creategem of the pupils of smed Municandra Sori and succeeded hum in his plat chair), conquered the Digambaras in the connell-room of systamina Deva and rassed a pillar of victory by maintannirvans or salvation of women [that is, holding that even were capable of attaining nirvans]"

चन्त्रविक्षण्येष्ठ वैद्याचे पूर्विमादिने। चाह्यने मादिमायाच्यां से मादिमानपरियो 8 hdvakaser, XII, u 85, quoted by 77 Klati en his acticle on "Historide of the Jains" in the Indiana Antiquary, Vol. XI, Sept. 1832, p 354) thanpasha 834 to observes:—

> वर्षे हो विभिन्नेत्रमण्डम् च चौषेनञ्जस्याः । बाजाने कवर्षिन्देशस्यक्षेत्रमञ्जस्यामण्डाः क्षिम्माच्यान्त्रमण्डाः विभागस्याः व क्षिमाच्यान्यम् विभागस्याः वक्षमध्याः व सम्बद्धस्याः अवद्याः मुच्यानास्यामस्यानेत्रः । वीभन्नव्यास्यास्यामस्यानेत्रः आस्त्रित्रस्यान्त्रस्याः । विश्वस्यान्त्रस्यास्यानास्यान्त्रस्यान्त्रस्यान्त्रस्यान्त्रस्यान्त्रस्यान्त्रस्यान्त्रस्यान्त्रस्यान्त्रस्यान्

रिका चीक्रमिचन्दवरितयभिर्मीतार्वपृदानविः

(Upadelamšištikš, noticed by Poterson in his Third Report, g. 167) Inindara Sūri, in his Gurvāvali composed in Sādivat 1888, gives a similar

> নিবাৰ্থিকস্তুৰ্থনীয়ে স্থানাই নীজা-জনীবস্থা অধ্যাসক উচিত্ৰাকী! নাৰ্থেৰ কুত্ৰকুত্ৰ্বিক্ৰাইজ্য নীবিক্ৰানিব্যালিকাৰ ক্ৰমণীজ্ঞান ৪০০ দ জ্ঞান্ত্ৰক্ষোক্ৰাক্ৰীয় কুট্ ক ইয়া কৰি ইংক্ৰায় । ব্যৱস্থা কৰি ইংক্ৰায় । ব্যৱস্থা কৰি ইংক্ৰায় ।

् वर्षता भा ।

श्यम विविद्याः ॥ ६५ ॥

Jama Yasovijaya-granthamalı of Benares, pp.

In Samvat 1204 or 1147 A D. Deva Süri founded a califfarate of a binde at Phalavardhigatam, and established ar image of Semintha at Athasian. It less as nor m. Samvat 1137 or 1056 A D., attained the rank of Süri in 1174 Samvat or 1117 A B., and ascended in heaven in Samvat 1226 or 1109 A D.

35 Dzva Suri's Pramāņa naya tattvālokālatkāra

Pramāna—right knowledge
The Pramāna naşa tativālokālaūkāra* consists of eight chapters (parichedas), vir —

Kubjects of the Francisco and the instance of valid knowledge (pramina-seargn-minaya); (2) determination of the nature of perception (pratymine search per-minaya), (3) determination of the control of the control of the nature of perception (pratymine search per-minaya), (3) determination of the control of

verum testimon of neupode vigosinasiya-pramana-marupa-mi naya), (5) determination of the nature of objects of knowledge (1214ga-stardpo-niranaya), (6) determination of the conveniences and fallacies of knowledge (phala pramina-stard gadyabhan-niranaya); (7) determination of the nature of one-sided knowledge (naydimaa) and (6) determination of the value of the convenience of the convenienc

> 16 LS

Nature of right or valid knowledge which ascertains the nature of itself as well as other things. The intercourse between the sense-organs and the objects of

l Fade Peterson's Fourth Report, p h also Klate, Ind Ant XI p 254

वेदा बस्बारे वर्षे ख्रारिकात्मवत् प्रभोः । रहारुवारणी वर्षे नावण नावण स्वते । ख्राचरणका सक्रवावरणके नुरोदिने व स्वतं रहारे कार्या निवास प्रस्टर-कोडका इस वे नावादिन कोडेनकारणा व

(Prabhivalner, XXI v. 227 seq. quoted by Dr. Klati in his article on "Bistorical Records of the James and Quoted by Dr. Klati in his article on "Bistorical Records of the James and Post Sign was horn in Samyara 1134 or 754]. According to some authorities Down Sign was horn in Samyara 1134 or 1077 Dr. Translavana-catta-takkinakina has been printed and published in Ramere in the James Yahoriya's area.

sense is not pramma (valid knowledge), for though it can ascertaum the nature of objects outside steell, it cannot ascertain its own nature, since it has no consciousness. Pramama must certainly be knowledge, for it is capable of choosing what is desarable and rejecting what is undesirable. It must also be definite in character, for it is opposed to superimposition (samáropa). Superimposition is of three kinds (1) inversion (uparygip)—such as looking upon a pearl oyster as a piece of silver. (2) doubt (amanyl—such as in this a piot or a man i and (3) uncertainly (smadhysvasdya) consisting in a mere cogitation in the mind as to what the thing might be

Pramāna (valid knowledge) is of two kinds (1) direct (pralyaksa, perception) and (2) indirect (pralyaksa, perception) and (2) indirect (pralyaksa, perception) and (3) indirect (pralyaksa, perception) is of two kinds practical (adm-

uncluding ouzda-phase (Imuted knowledge), i.e. knowledge of special objects which, near or remote, are not differentiated, and monad-paryage, is definite knowledge of another's thoughts and the laying bare of the secrets of the heart, and (2) szkolo, i.e. perfect, which is the unobstructed intution of the entire special of a thing. One who possesses that perfect transcendental knowledge for all the part of the property of the

¹ The explanation of empredix, etc., so given here in taken from Col Jurret's translation of the An I Ather, published by the Annex Secvery of Brenzi, vol III., p 100, as the portion related to preside in the Janac chapter of Ani-Aklant very clorely resemble that in the Premise superior distillation of the P. Co Bhandran's explanation of these terms given on p 13, footnote, of his Report on Sanskri MSS, for 183-34, als, however, different

Inference is of two kinds (1) artithe, for one's own self, and
toterness (2) paratithe, for the sake of others. Here
(reason or the middle term) is defined as

that which cannot happen except in connection with the major term. The definition that the Aria (middle term) is that which possesses three characteristics, is to be rejected as involving fallacies. Those who maintain the threefold characteristic of division of the Aria (reason or middle term), cannot but admit the necessity of using the minor term (pakes) on an inference.

According to some, as the connection or absence of connection between the muldio and the major terms can be shown by neterinal inseparable connection (anter repties), the example format the external inseparable connection (bahirrydphi) is useless. For instance—

The hill (minor term) is ficry (major term), because it is smoky (middle term), as a kitchen (example)

Here the hill man integral part of the inference, and in it may be found the necessary connection between five and smoke. Why then should

from without? The kitchen certainly shows the same connection; fire and smoke are found together there but it is not an essential

unessential is brought across its track

1

The application (upanaya) and conclusion (nigamana) as

निश्चिमान्यथानुपपणेशसम्बद्धो ऐतुः य तु विश्वववद्यादि । तथः वेमानावद्यापि धनावान् ॥ १६ ॥

(Pramane nave tattvajokalenkara, Chap III)

This is an attack on Dharmakirti and other Buddheet logicians who define the three characteristics of here as follows:

নিষ্টা হুদার্ভিত্তরে অনুনিধী কঞ্জনিব। প্রকৃত্তর করাত্ব। অভযুখী কাক্সনিব নিষ্কিত

(Nyāyabındu, Chapter II)

। विकिथं बाधवस्थित्वित सञ्चलवेथं विवशाय क श्रमु व वश्यप्रचेतव् वारीकृषते । ११ प्र (Promisor paya-tattvilokilankara, Chap III)

s कमकीह्या देशोः परकारताकृते सहायसही च विद्यादिवद्वापर्य सर्वेष् 8 १९. ॥

the syllogism are also useless, but these together with the are to be employed to convince men of small intellect '

Arguary or parts of an inference or f a sylloguen. syllogism are therefore stated to be the £ ---

Paksa-prayoga (use of the minor term, otherwise called propomillion spent (ET) at a L 11 . F

n-existence (abhira or anupalabdhi) is subdivided as (1) andproplems for Five (2) subsequent nutual (udretarais kinds of abhasa " "Phy wants served testimony (se as also under the method of one-sided interpretation there is given an elaborate exposition of the Sapiabhangi-

evenfold paralogum). The mediate and immediate results knowledge (pramana) have been clearly laid down. s results of knowledge and the practical use made of them ed to be not illusory (sumpris), but real (paramarihika)

Fallacies of Nava.

der nays (the method of comprehending a thing from ar points of E thing

- (3) Scholifshän (the verbal fallact)—occurs when we recognize the distinction of times unto just, present and fattery for a stacking one and the same meaning to a word is a the three cases, e.g. if we now use the word "state (sacrifice) in the rense of "strength" which it aguined thousand verse ago.
- (6) Samabhirādhābhāsa (the fallacy of the subtle)—occurs when we interpret synonymous words such as Indra, Saku Purandara, etc., signifying altogether different things
- (7) Exambhütübhäus (the fallacy of the such-like)—cecurs whenthing is discarded simply because it does not, at the nument, possess the properties implied by the name, ag Rdma is not a man (a thinking animal), because he is not at present thinking.

The Soul-atma

The soul (Simā) which is the doer and enjoyer, and an embodiment of consciousness, is of the same size m its body. In every person there is a separate soul which, having got rid of the bondage of its karma (act-fruits), attains manerosation.

The Method of Debate.

The last chapter evpounds the method of debate. Discussion Vadaj consust in assertion and counter-assertion for the stablishment of a certain proposition by rejecting its opposite. The disputant of the person who opens the discussion. The truth may be caught either for one's own self as a daught seeks it, or for others as a teacher seeks at the same remarks apply to the opponent or respondent There are four constituents of a council of discussion, viz (1) the disputant (vedd), (2) the opponent

members must be acceptable to both the parties in respect of two skill in grasping their dogmas, they must have a good omnory, between the state of the state of the state of the state of the Their directions and replace of the state of the state of their disputant and his opponent with reference to the particular sub-

must be the His duty consists in judging the speeches of the

parties and the members, as also in preventing quarrels, etc. mong them In the event of the parties being desirous of vicory alone, they may continue the discussion with vigour as long s the members wish , but if they are eager to ascertain the truth lone, they may continue the discussion so long as the truth is

36 HEWACANDRA SURL (1088-1172 A III)

ot ascertained and so long as they retain their vigour

Hemscandra Sūri' (surnamed Kalskāla-sarvajās), born at Dhandhuka in Ahmedabad, was a pupil of Devacandra of the Vairašākhā He was a contemporary of King Java Simha and ia said to have been the preceptor of Maharaja Kumara Pala of Juzerat about Samyat 1199-1229 He was the author of a argo number of works such as Kampan 4 and 1 iasanavrtti, Abhu

graha, Dyāšravs part of which is i

Parišistaparva), Yogasāstra, Nighantušesa, etc He was also the author of a most suportant work on logic

called Pramana mimaman, on which he himself wrote a commentary. This work, which is divided into five chapters, is written in the Suirg or aphoristic style, and not in the form of a pralgrang (expository treatise)

He was a spiritual brother of Pradyumna Suri, was born in Samvat 1145 or 1088 A.D., took the yow (wrate) in 1150 Samvat or 1093 A D , attained the rank of Sur in 1168 Samvat

For details about Remecendra, see Buhler's " Ceber das Lebens des Jama Monches Hemacandra", Peterson's Fourth Report, p cuh, and p 82, and also Peterson's lecture on the story of Hema Candra published in the Bombay Gasette, August

A manuscript of the Prenoma-mignerism with a commentary by the author himself has been noticed by Peterson in he With Report on Bankrit MSS, pp. 127-148. In explaining why the Premina minimism was written as the form of aphorism, Hermacandra in the first cluspies of the commentary cays.

नामकतुष्क्षविरचिताति एककमाक्रमुवासविश्वामि समार्थेस्थापीति पद्येवमक्षक्षः भभेकी चांदिश्त प्रकर्णनेत्र वि शारायते किमनता सूचकारनाचोपुर्वकमा मेर्च गोच । भिन्न दिशापं जनकता नावा केचावतिकत्वो क्षीविकराजकीयं ना माचनमधीति यन्तिविदेतत तथ वर्षसमूचाक्रात्रेः पश्चभिर्वादे शासमिनदरवत्रवार्याः। तथा च प्रेक्षावद् प्रदक्ष्यवर्गभवातुनिद्-मादिखायम । अस प्रमाणनीयांना चार प्रमास अधिकारार्थमात ।

(Quoted in Peterson's Fifth Report, p 148)

चीमांचन्द्रची।भवद्रचनिषः प्रसम्बद्धरियम्-बैश देख स विवचेत्रविषये चौचेत्रखरिविधि ॥

(Candrasens's commentary on Utpädauddhiprakarana, a manuscript of which in noticed in Peterson's Third Report, p 2091

symbolised in the word wiraha. It is generally supposed that Hambhadra Sum, whose pupils were killed in Theet, was the first author of that name. But there will be no inconsistency if we suppose him to be the second Haribhadra Sari, for the religious intercourse between India and Thet was more frequent in the 12th century AD than in the 5th century, when Tibet had scarcely emerged into the ken of history

Parávadeva Gani (1133 A D).

Parivadeva was the author of a commentary on Nysys. pravesa, called Nyayapravesapanaka. He assisted Amradeva San in Samvat 1190 or 1133 A II in writing his commentary on the Akhyāna-manı-koşa of Nemicandra *

42 SRICANDRA (ABOUT 1137-1165 A D)

Candra or rather Sri Candra, a disciple of Hema Candra Sur of the Harsapuriya gaccha wrote about 1137 A D a work at the fire a relative to the manuscription

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4.5

¹ Yels Introduction to Seplansanamerana published in the Chowkhamba gener, Bensiee, and Peterson a Third Report p 35

बुर्वारवारि कुक्तस्वक्षेदवच्डीरवं भिनवति नरवं वयस्य। माध्यप्रदेशसमिति प्रसिने समाजे पागलने नमुधियापि पि पश्चित्रम् । (Quoted in Peterson's First Report, p. \$1)

¹ Peterson's Fourm Fart, p. 188711

* Feld: "Jambite Nutree" by Professor N. D. Mironow published as a Bul-ting of the Imperial Analogy of Releases, 88, Februshoory, 1911. a Tale Peterson's Fourt's Report, pp ngvn-ngvni

43. DEVABHADRA (ABOUT 1150 A D).

Devahhadra, a discuple of both Hemacandra Süt: and Sri. Condra, 'was the author of a logical freatise entitled the TyRyā-valāra-tippana, a super-commentary on the Nyāyāvalāra-viyti. In this work there are quotations from Yundhyavāsin, Dharma-kiril, Dharmacutara, Jūānasēri Mitra s and others He lived about 1150 A.D.

44 Candrasena Stri (asout 1150 AD)

Candrasens, who seems to have been a pupil of Pradyumna SGr, wrote, with the assistance of Nemicandra, a work called Utpäda-siddh-prakarapa with a commentary on the same in Sanskni in Sanwat 1207 or 1180 A D*

45. RATNAPRABRA SURI (1181 A D)

Ratnaprabha Shri, who belonged to the Svetāmbara sect, was a logician of repute, being the author of a light commentary (loght-filed) on the Pramina-naya tativalokalankara called Syddwight-filed) on the Pramina-naya tativalokalankara called Syddwight-filed (logicians Arcata (q v) and Dharmottara (q v .).

1 Pide "Devabbadra and his Nyāyāvatāca-tippana" in the Jamisto Notices by Professor N D Mirones published as a Bulletin of the Imperial Academy of Sevences, 8: Paterphony 1911 Fide also Paterpook Fourth Report, p. law

प्रेश्दीव्यक्षमा नवं रति वरेंच पावसता।

महा शिश्व सर्नेनेहं पाले विश्वनि दिव्यम् । (Prefecti of Päpdava-caritra)

> दादभवंत्रतेषु भौतिकस्ताते स्तेषु सुविधिः । चैचे स्वयासिक साकार्यः चाष से नेति ॥

(Colophon of Satiks Utphide-addhipraksraps quoted in Peterson's Third Report, p 203).

प्रमान्ने च प्रमेरे च शासामां पुरिविद्यते । बिस्तित् वचनमाञ्जलेषावस्तिवनास्थे ॥

श्मेरदमधीतीथि पूर्वी रमावरी भवान्। तपानतारमाचेन क्षेत्रच्छा करार्थता ।

(8y5dvEda-rateEkarEvatEnlas, Muni Dhurmavijaya's MSS , p 98). A yart of the Sy3dvEda-rateEkarEvatErlas has been printed and published in the Benares Jama Yadvijaya agree.

While in Broach at the Asyavabodhatirtha in Samyat 183 or 1181 AD, he wrote another work called Upadesamsisriti to please Bhadresvars Sur and in payment of the debt he ord to Vijayasena Suri, the brother of Bhadresvara. There he great his spiritual descent in the Vihadgaccha as follows: (1) Muncandra Sūri , (2) Deva Sūri , (3) Bhadreśvara Sūri , and (4) Ratis prabha Sūri ⁵

46 THARTCIRYA (ABOUT 1180-1240 A.D).

Tilaka Acarya, who belonged to the Candragaccha of the Systambara sect, was a spiritual descendant of Candraprabba Sin through Dharmaghosa, Cakresvara and Sivaprabha. He was author of several works such as the Avasyaka-laghu-vitti written in 1239 A D , and, the Pratyeka-buddha-caritra in 1204 A.D.

MALLISENA SCRI (1292 A D)

Mallisena belonged to the Nagendra Gaccha of the Sectimbars sect, and was the author of the Sysdysdamanisti, a commentary on Hemacandra's Vitaraga-stute or Dvatrimsika The Syad rads-manisri contains an exposition of the Pramana, Saplabhaid. naya, etc , and criticises aksapada's theories of Pramana, Chale, Jan, Negrahasthana, etc The doctrines of the Samkhya, Adlakya. Jaiminiya, Bhattapida Vedinta, Vogacara Vadhyamika, Car raka, etc , have also been his favourite subjects of attack. At the close of his work Mallisena describes himself as a pupit of Udayaprabha būri and as having composed the work in Naks 1214 of A D 1292 *

वीरमानव्यत्थि प्राथमने वीनेव्यत्याचे । full aquaife umant ufuführifdem s fammenwand von. uf mit mufder क्षानाम्बद्धारि कर्ते यहान्त्रं स्वा :

(Lyabdank kuriti met måra Francus 6 g 128).

a fix ather participant of Ratmoprof ha lifet soft Potomia 4 p. etc. Con pare and Water It | 972 mm 2 of Fall Paterties & sept Report & white and Hills Report that

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grand marine general grand file both E g b g b grand by the Endowe that the family of the first garden to the Endowe that the first first first garden for the first fir

48 Räjasekhara Suri (1348 A.D.)

Rājašekhara Sūrī, or Maladhārī Sīr Rājašekhara Sūrī, beci to the Svetambara sect and was the author of the Rainā-Rāspēņijārā, a sub-commentary on the Framman-naya-tatīvālankāra, as also of two other works called Syadryāda-kalikā Caturrmināstiprabandha* B. bs also the author of a Palijākā mentary) on the Nyava-kandalī uder the guidanehara. He studied the Nyaya-kandalī uder the guidaneprabha,¹ and completed his Caturvimāstiprabandha in Samvat ior 1384 A.D.

> 40. JÄINA CANDRA (1350 A.D.)

We helenged to the Sect 1 : 1

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. Juana Candra's date may approximately be fixed at about > A > D

A part of the Ratnekerk stänks-panjikë has been printed and published in lenares Jaina Yadovijaya eerise.
This work has been published by Hira Lal Hemsatëja at Jämanagara in lawar

শীমজ্ঞিদস্পবিদীব্ধিনত আত্তর্কী বিধিন্। সভা বিচরিস্তনত কবনী অবস্থেতারতে ৪

Ny Syskandal) of Sridhara with the Panjikk of Räjssokhara noticed in Peterip \$73, of also Teterson 3, pp 28-20)

Pide Weber II, p \$50.

प्रदेशनभभुनिनादी न्देश सूचीय ध्रमक्षपत्रव्यात् । विश्वप्रक्रिय ज्ञाने कोचे ध्रेणो स्टब्स तत्वार ॥

त्रवासम्बद्धः नाम पाण व्यथा सुच्य तन्त्रात् ॥ (Colophon of Caturs milaturabandha)

तेशास्त्रपिष्टिष्यमा त्रं ज्ञा चायास्यतीषराः । सम्बद्धान मृह्यपीय यद्यस्यायश्यक्षात् ॥ पाद्य अपन्या सेमाणास्त्रीतम्बद्धान

चमादीचनिषका ... प्रोता ।

Idanec ippens, chap I, H 7, published W Yafo-

ा पर्द⊠यशंतर् ्नीक्षमति प्रदर्शे ।

ेश मिरेमधाय ।

toppensks, lest to me by Muni hated and ymbhebed in the Beneree

60, Gryanarsa (1409 A D.)

Gunaratina belonged to the Tapapaccha of the St. sect, and was the designabled author of a commenta flagitariana samuccays "called gaddariana samuccays "talled gaddariana samuccays with the rahasya dipital in which the Nyaya (logic) along with the has been includy explained. He also words the Kriyā rat

He is mentioned by Ratins schiars Sor in the praiktramma-stra-tyric composed in Samurat 1496 or A. In that work Gunaratha is mentioned as a pupil of Der who attained the cantled position of Sor is Anabilist Sanvat 1420 or A.D. 1363 ** Gunaratha must, therefore the samurat 1420 or A.D. 1363 ** Gunaratha must, therefore of Gunaratha, was a contemporary of Muni-mudarate the famous author of the Gurrávaij* composed in Samuratha thinself says that his Krīpā samucoaya was composed in Samuratha thinself says that his Krīpā samucoaya was composed in Samuratha Gunaratha in Samuratha Gunaratha Gunar

Gunaratna, in his elaborate commentary (17th) on the darsana-samuccaya, has mentioned Sauddhodani, Dharmo

नीरेश्यानरमुक्तमाथ तर्मुबगादिदिया ॥ १॥ वस्त्र वस्त्र देशी त्रिकाणेष्यापा प्रावधारर मुरण । क्षुष्म व्यक्त दिवीया नीर्वधारम् प्रावधारर मुरण ॥ १॥ वस्त्र प्रावधार ॥ १० वस्त्र प्रावधार ॥ १० वस्त्र प्रावधार मिल्ला । स्वत्र प्रावधार वस्त्र ॥ १० वस्त्र मिल्ला । स्वत्र प्रावधार वस्त्र ॥ १० वस्त्र प्रावधार मिल्ला ।

বাংকাজনবাৰ্যাগালবাৰ্যাক উনিন্তা হ বু । ই । কি চান কিবল কৰা কৰিব দিন কৰিব

सध्यस्परभायां नुर्वाकीय वावनीया ॥ १२ ॥ (Garvinali, Jona Yafon)» a granthamilia serses, p 109) काले वहरवपूर्व १९६६ वास्त्रस्थिते कोविसलाक्ष्मीहते

हुनिहारकादिश्वक व वदा सान्योरकार वरव । वर्ष पीठरसक्तरिरकोत् कारिकोत्रोक्ष । वर्ष पीठरसक्तरिरकोत् कारिकोत्रोक्ष । वह ॥ विरुद्धानिव्यक्तस्य । Jama Yaƙovyara granthamillä series, p. 3 (Errofictina aminicara, Jama Yaƙovyara granthamillä series, p. 3

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i Saddaráans-samuczaya with Vetti, edited by Dr Susti and published Anatte Society of Bengal There is another commentary on Saddaráantcaya called Laghwytti by Manibhadra. It has been published in the Chowk series.

eries
f The firstddha-prati kramana aftra vetti, by Ratanskekhars Sira, has
noticed in Peterson 3, pp 226-227 whence the following lines are quoted —
বিজ্ঞান্ত্ৰীকৃত্যা কাৰ্য্যিক কাৰ্য্যকৃত্যীকৃত্য ব

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carya, Arcata, Dharmahirti, Prajiakara, Kamalailia, Dignaga, and other Baddhist authors, as well as Tarkabhasi, Hetubindo, Arcata-tarkatika, Pramsha-vartika, Tattvaamgraha, Nyayabindu, Nyayaprawesaka, and other Baddhist works on logic, eto, is the chapter on the Banddhis system. Mention has also been made, in the chapter on the Nyaya, of such Hindu logicians as Albanded Wattstantian Carlos.

have also been mentioned

61. SRUTASTGARA GANI (ABOUT 1493 A D)

Sritasagara Gani, author of Tativārthadīpikā, wav a puņi of Vidyāṇandim of the Sarasvati Gaccha of the Digambaras Nemidatta, who wrote in Samvat 1883 or 1828 A.D., describes himsell as devoted to the service of Srutasāgara whose hierary activity must be referred to about Sauvat 1850 or 1493 A.D.!

52. DHABMA-BHUSANA (ABOUT 1600 A D)

Dharmabhūsana, a dusciple of Vardhamana Bhattaraka, was a Digambara who wrote the Nyāya-dipikā about 300 years ago Re has been mentioned in the Tarkabhasa by Yasovijaya Gan, The Nyas West hading sith a sultisticate of Abbat Nardha.

The Nyaya-dipika begins with a calutation to Arhat Vardhamana It is divided into three chapters (Pratasa), viz (1) general 216 Indian 10010, medieval school, jaina look, chap \overline{x}

Tattvārtha-sūtra, Tattvārtha-bhāsya, Tattvārtha-sloka-tirit, Āptamimāmsa vivarana, Nyāyavinsicaya, Pramāna-pirais, Pramāna-pariksā, Pariksāmukha, Nyāyabindu, etc.

62a VINALAVIJAYA (1613 A D --- 1681 A D)

Vinayavijaya was born in a Vaisya family in Guirrit a Samyat 1870 or AD 1813 His apiritual teacher Kirkrijiyi apad

d phulascetic, rney to

on his pilgrimage to the Girnar hills in 1851 A D He visited or lib Marwad, etc., and died at Rander in Guzerat in 1881 A D. Of the numerous works written by him the undermentioned treatists. Jama Nylaya deserves a special notice.

Naya karnikā.—"an ear-ring of Naya, the method of determine," which was composed at Diva near Junagath in Kathiawad in 1651 AD Dro the satisfaction of Guru Yupp'simba Sūn' Naya aims at describing things from all possible standpoints. There are altogether seven standpoints, vir nayand, ryacubāra, rjustīra, sabda, asmabhrādh and curafikts. explanations of which have already been giren. The first order explanations of which have already been giren. The first order of the companion of the companion

द्धं सथावेवनक कृद्धेशिनेन्दु-इद्दित्तिम विश्वचं विश्वविध्वेयः। चीडीववन्यरवरे विश्ववादिदेव सुरोहिनुर्विकव्यविवनुरोच द्ववेशः ११ ॥

(Naja kuraikā)

कर्ल ज्या चरि विरोधकारी विषक्षे कुरूव वाधुकार्य अवस्त् अवस्त्र भूगा इय उपित्रका सुचि वास्त्रीय-शाहास्त्रको प्रथमपूर्णि वराजिया शिव् ॥ १९ व

(Vaya barqibë)

I Fide the concluding verses of the chapters of binavarijaya's Lokaprak Ede.

though the standpoints are mutually conflicting, they serve collectively to establish the dogmas of the Jaina scripture i

63 YASOVIJAYA GANI (1608--1688 A D)

Yadovijaya Gani, a member of the Śretámbara sect, was a dastuguished logican who flourished at proximately between 1008 A D and 1688 A D. He was a spiritual descendant of Hirayagya Sür, the well-known Jaina Higherst of the time of the Moghal Emperor Akbar. In all 1802 A.D. he came to Benares, "where he studied Nylaya-flatta 1802 A.D. he came to Benares," where he studied Nylaya-flatta oncleased that he was a Jaina and was sixed at once to be confessed that he was a Jaina and was sixed at once to the was found to in Logica and Metaphysics he obtained the titles of Upichlysis, Nylaya-visarada and Nylayacarys. He died at Dabhoi in 1888 A.D.*

Historijaya (1826-1888 A.D.)

Vijayastra Str. Kulykas-1923 A. Kistorija, a.

Vijayastra Str. Likharijaya Vincyasijava
Tjayastinka Str. Kaparijana
Yasorijaya (Tapaganthapatikaili)

Teru upilaka Str. Vita upilaka Str. Vita

पूर्व माधिरतारदक्षणियदं काळी प्रवर्ध पूर्व माधापार्यापदं तत स्ततनवस्त्रस्य स्वाधितम् । विकासस्त्रस्य स्थादिकसमाचीतवानां निर्धाः

कर्च विविदिदं वज्ञीनिकय स्थान्तान्द्रान्दानगर्। (Techabhat)

¹ Pede Introduction to Naya-karmide edited by Mohan Lal Desai, pp 3-4 -

Vasovijaya wrote more than one hundred works (in Sanskit and Guzerati) in which he has preserred a detailed enticism on the Logic of Mithla and Nadia as taught in the Renares acco-

and Nadia as taught in the Benares and demies of the 17th century 3 D. He must have been a man of extraordinary talent, or else he would not have rentured to

. .

"The ocean of Logic is hard to approach owing to the uprost of narcs of the Didhiti—Commentary (of Stroman); yet, is not the water of that ocean capable of being drunk by our cloud-like reguls?"

54 YASOT LIAYA S WORKS

Valorijaya was the author of several rare works on Logic standard and Naja-pradipa. Tarkabhása, Nyāya-rahasya, Nyāyāmtatarahgini and Nyāya khapda-khādva. He also wrote a commontary on the Digsmbara work Adasāhasti called Astasāhasti-vytti. The Tarkabhásā, which begins with a salataion to Junš.

consists of three chapter, viz. (1) Talld knowledge, grandar!
(2) Knowledge from the standpoints, may, and (3) Importing, making and on occasional discussion on rydgifgrads, induction between and the major term

- mar firebelle i

MSS in possession of Vijayadherma of Dharma-

वसक वि बाज भीतम् प्रतिभागुपादः ।

MSS, of Vijexa-dharma Sim and Indravijara

whose water is saline and which is unapt spreams of commentators. Is not then the drunk? Why not, mellipret people like it drink its water pure and sweet!

mara, see Futermes S. || giv. For his works that

in upon there has been established at mider the suspices III which published in a series called Jame 1 stori-

शक्रावेदेशियक्। , अवोज्यक्त

(Tarkabhiles Chapter 1)



term and major term (vydpya-rydpaka), knowledge and external world (vijkdnaudda-rdhydrthaudda), etc. The undermentioned philosophers, philosophical treatises and systems are referred to —

Stukhya, Kanabhakya, Akyapida, Naryayika, Bauddha, Madhyamika, Prabhakara, Mimamsaka, Bhisya, Vartika, Tika, Samuntabhadra, Gandhahasti, Samunta, Misra, Bhatta, Sridhara, Udyana, Narayana, Narayanadra, Siroman Didhit, kara,

Vardhamana, and Gunananda

The Athanhauri-rivaraus, which is a gloss on the Athanhauri of Vidyananda, open with an obevance to Indrahhiti Gantama. The nork makes reference to the undermentioned philosophers, philosophical treatises and systems—Vacaspati, Nauyayaks, Mandran Misra, Perjakhaue, Bhatta, Prébakhaura, Hemacandra, Vacakcakravarti (Umasvāti), Vandinti-pašu, Kuumāhjali, Gurmata, Murtinhatta, Murah Misra, Gautamija, Udavanicarya, Bhattacarya Jarannauyayaks, Raghudeva Bhattacarya, Bhotanssana, Statistical Companya Misra, Sequence Bhattacarya, Bhotanssana, Sequence Misra, S

वर्ष्टेनेष श्वभन्नो बल्लव प्रत्यवनिश्वाय पृति बाराववाकार्यो । (%:5yskhaqdo:khādya, leaf 3 Bombas)

> জাইছি ইলিনিকটা মহিল জ্বখাছাত্ব জানি বিদা ল থ নদী অধ্যাহাত্বিহি। জনুটবিদ কলু নিবামধি শ্বাখন্ট

महाका बीचरचितवा म विविद्देश ह

(Nya)akhanda khadya, leaf 42, Bombay)

 दक्षेत्र वित तक्षवे भारभुत्रकाकाकाशितिशिक्षावित प्राथभावत् वासत्रका चरकार-भारचाय च्येत्यवि वयीजनगरिति तुषानन्देशीक सद्यत् ।

(Nasakhanda khadya Josf 2 Bombay)

रेभानक प्रविचान न्यायविकारक्यतिवेशोविकाय ।

सन्दर्भक अवचान स्थानानसार्द्यातसस्यातस्य । दिनमामस्थादचीयहरगादच्या विनेत्रवृति ॥

(Astashharri-vivarana, MSS belonging to Vijayadharina Süri and Indravijaya Süri)

⁶ Raghudeva is referred to in leaves 4. III of Aştasâhnsvî 6 The Bhüsanssāra (V) ākarana) is referred to in leaves 34, 33, etc.

CHAPTER IV.

Continuity of Jains Logic.

55 THE CONCELLATORY CHARACTER OF JAINA LOGIC

In the previous pages there has been given an indication of the services rendered by the Jaimas and No condist with the Buddhists in the formation of the Buddhists in the formation of the Mediseval School of Indian Logio Since the Brahmanas did not in respect of their social practices differ

the Brahmanas did not in respect of their social practices differ so markedly from the Janas as they did from the Buddhist, their attack on the Janas Logic was not so violent as that on the Buddhist Logic. In fact the logical thornes of the Janas are in many instances akin to those of the Brahmanas. The termy producks (perception), common, description, and (companion), domain (verbal terms on the brahmanas and the chananges of the state of the state of the state of the state of the meanings similar to, if

sponding terms of the

was in the Logic of the Brahmanas a cavual reversal that allogism of ten members as propounded in certain works of the Jainas, but there was no protracted quarrel on that account between the two parties. The Janas Ingicinam quoted Brahmanic authors' generally in an academic spirit. The special Jaina doctrines of Naya (method) and aspira-blangit (everyloid paralogum), though occasionally enticlised, did not receive any rude blows from the Brahmania.

The Jainesaug so far as they wrote regular treatures on Logic, du not differ much from the Buddhats in respect of their subject and style. The Sysjavattan, by the Svetilmbara Jaina (1800 A.D.), traverses almost the -yaka pravets of the Buddhatt logician in Recursive Comments of the Subject of the Subject

ma's " He wood of Indian Logic," his pake of Java-embla Sorr.

Leggraphia Indica tol. II;

A.D.) The Pramans-vartika-tika of Jaina Kalyana-candra is likewise a commentary on the Pramana-vartika of the Buddhist Dharmakirti (635 A D) Dharmottara-tippanaka is the title of a Jama commentary by Mallavadin (about 962 A D) on the Buddhist work Nyaya-bindu-tika of Dharmottara (847 A D.) If the Buddhist author Santa Rakaita (749 AD) instituted in his Tattvasamgraha an inquiry into the Jama doctrine of soul, the Jama author Haribhadra Suri (1129 A D) gave in his Saddarsanasamuccaya a complete summary of the Buddhist philosophy fact there was no bitter rivalry between the Jamas and the Buddhists

ROYAL PATRONAGE AND PERSECUTION

From time to time Jainism enjoyed patronage as well as suffered persecution at the hands of the Patronage

rulers King Candra Gupta, who carried on controversies in the spirit of scholars, was a great supporter of the Jame religion which spread widely in Northern India and was introduced into Mysore by Bhadrabahu Samprati, a grandson of Emperor Asoka, accepted the Jama faith which was welcomed throughout the Decean about 215 BC The Svetambara Jama -- To make an all annualitation on materonised at the

The Chinese and Pandya carling religion . . it was popumern Maratha

To me

about 1142-1172 A D

In the latter half of the seventh century A D there occurred, however, a terrible persecution of Jainism Ferneration

m Southern India King Kuns, Sundara or Nedumaran Pandya, who had been brought up as a Jaina. became a pupil of Saint Turujaana Sambandar and accepted the Saira faith Displaying the zeal of a convert be persecuted with savage cruelty his late co-religionists of whom no fewer than eight thousand were put to death. Mahendra Varman of the Pallava dynasty, whose rule extended to Trichinopoly, was

¹ If we suppose this Cambre Gapte 57 he Month al with Candra Gopta Maurya, i if we suppose the Cantre Gepts to be supposed to a best 272 if C. On the the date of introduction of Jainson into Mysore must be about 272 if C. On the the date of introduction of Jainson and Landra Gupta II, Mysore could not have welcomed the supposed to be determined to be determined.

ongiaally a Jaina. Through the influence of a Tamil saint he saccepted Savien, and destroyed the large Jaina monastery of Pătaliputtriam in South Arcot at about \$10 A D. In the Calinkya Kingdom of Vaklip, where Jainiam flourished to a certain extent during \$50-750 A D. Buddhism was supplainted by Saviam and Vainsaviam King Amoghavarsa of the Ristrakuta hin, whose capital was at Manyakheta (in the Niram's Dominions) devoted the last part of his he to ascetue practices and patronised the Digambara Jaina faith during \$15-\$17 A D. Jainiam made a rapid progress in his kingdom up to the 10th century A D. Alaya Dava, a Saiva King of Guzerat (about 1174-76 A.D.) mercellesiy persenouted the Jainas and put their leader to death

In spite of such persecutions the Jams religion went on flourishing in the Hindu period up rill 1200

No hostility from the Mahomedaes.

AD During the Mahomedan rule which followed, Jamism remained unperturbed

certain days

57. SUPPORT OF THE JAINA COMMUNITY.

Though in all periods the Jamas empoyed a fair share of roysts patronage, the main source of their stay patronage, the main source of their stay the lasty laymen. The founder of Jainsin left the church not entirely at the mercy of the monks (aidsa) and nurse (aidsa), the placed it also in the hands of the laymen (Arisuka) and laywomen (Arisuka) called respectively the main and female devotees. In all religious and social exercisements the lay people exercise control in the full measure. It is at their choice and with their permission that the head of the choric called Jánya can be appointed. The management of temples and places of the proposition of the control of the proposition of the p

It is on account of the mutual help of the monks and lay AM E breary mee people that the Jama shurch has continued mainly to the Yasiy (norchand) command the wealth of India. The long as they continue, the Jama logicus as all never have to recede from literary pursuits for want of funds.

224 freien treife mertennt wie ein jatua trein ente !!

54 Jarea four wire air an extrect

We have seen that the James in howeve very self on making a particular the Brahin space of his Physics. They also as it of an form practicable in critical the displacation of their states and found their exclusions of unless to liberal agent to occupe the expression of their their liberary characteristics are not self-straighted Jahlom has not disclored there is no found at the Jahn Legow Tower be entired.

SECTION 11.

The Buddhist Logic. (Circa 570 BC -1200 A.D.).

CHAPTER I

Topics of Logic mentioned in the old Buddhist Literature

89. BUDDHA GAUTAMA

(870 B.C -490 B.C)

four Buddhas are said to have already appeared, our Krakue chands, Kanaka Mun, Kasyapa and Gautama, while the fifth, our Maitreya, is yet to be born

Of the past Buddhes the last, mr. Buddhe Gantama, otherwise called Sakya Mun. was born at Kapitavastı (modern Nigiliva in the Nepai Terai) about 570 BC, and attained mirdha al Kulinsgara (modero Kasimira or Kasis, near Gorakhpir) about 490 BC. He passed alimost his whole life in Napadha, (modern Bellen He si regarded by modern acholars as the real founder of Buddhism, while his predecessors are considered as purely mythical

60. ORIGIN OF THE PALI BUDDHIST LITERATURE (490 B C ~76 B C)

Buddha Gautama is said to have delivered his teachings in the Bigadhi or Pali language On his death these teachings were rehearsed by the Buddhist monks in three councils held at Raja-



TOPICS OF LOGIC MENTIONED IN OLD BUDD LITERATURE. 227

61 LOGICAL TOPICS IN THE PALI LITERATURE

In the Tipijaka-nay in the whole Pali literature '-there is

tion has not been carried far enough to lay the foundation of a Logic that deserves the name of science

In the Tipitaka there are, however, occasional references to logical topics and to a class of men who were called Takki (in Sanskrit Tarkin) or Takkila (in Sanskrit Tarkin) —that is, those

in quibble and casuistry.

62. Buttapitaka: Dīgha-nikāya: Brahmajāla sutta (490 BC)

In the Brahma-jāls-muta, which forms a part of the Digha Casusta and upbase Nikāya of the Satta Firka and was reheared in the First Buddhist Connol about 490 H B, there as mention of certain Sramanas and Brahmanas who were indic (argumentations) and wimassi (casusty) Thee Gramanas and Brahmanas from the standpoints of that philosemanas and Brahmanas from the standpoints of that philosemanas and Brahmanas from the standpoints of that philosemanas and standpoints of the Standp

sophical views were divided into various classes such as the eternalists (rassous ruds), eternalist-non-eternalute (risceps-wascish) chacca assessibil), and the annihilationists (acched-edd)

With regard to the eternalists who were perhaps the followers of (the Sainkhya philosophy of) Kapila, Buddha says —

There are, brethree, some recluses and Brahmagas who are externalists, and who, on four grounds, pre-claim that both the soul and the world are eternal.

They are addicate to logic and reasoning fargumentation and easuplatry), and gave utterance to the following conclusion of their own, besten out by their argumentations and based on their sophistry "eternal is the soul, and the world, giving the soul and the world.

transmigrate a spring up in

With regard to the eternatus non-eternatists who were perhaps the followers (of the Anvikaski) of Medhatisthe-Gautama, Huddha save '---

There are, brethren, some recluses and Brahmanas who are

فيوا فيوني بهيد فيدا مدميها المشاهم متبييوهم مماأته

With regard to the annihilationists who were perhaps the followers of the Lokayata philosophy, Buddha observes —

There are, brethren, recluses and Brahmanas who are annihilationists, who in seven ways maintain the cutting off, the destruction, the annihilationists are the continuous to the first place, brethren, grew "Since.

 ments and method the disdeath; and then.

solution of the bouy, and accompletely annihilated "

the sour is compared of Sramanas and Brahmanas such as

8

a class of fortuitous-originists (adhicea-samuppannika) of whom Buddha speaks as follows :--HT Al anger buckless come applement Dokhassa er add'at.

...

63. Buttapitaka , Majihimanikaya , Anumana sutta (490 B C).

"Anumana sutta," which presupposes the use of the word anumana in the sense of "inference" or rather "guess," is the title of a chapter of the Majihim, Nikaya, while the word wals in the sense of discussion occurs in the Upalivada-cutta of the same Nikaya of the Suttapitaka

Suttapitaks · Khuddaka Nikaya : Udana (490 B C)

In the Udana, which is included in the Khuddaka Nikays of the Sutta Pitaka and is supposed to have been rehearsed in the three Buddhist Councils during 490 B C .- 255 B C . we read -

"As long as the perfect Buddhas do not appear, the Takkikas [sophists] are not corrected nor are the Savakas owing to their

evil views they are not released from misery." This passage leaves no doubt that the Takkikas were sophnete

65 Vinava-pitaka, Parivara (480 B C).

The logical procedure of a Judicial Council of Monks

Four kinds of cases for settlement (adhikarana)

In the Parivars," a work of the Vanaya-pitaka, there is mention of four kinds of adhikarana, cases for settlement, viz., (1) vividadhikarana a case pertaining to differences of opinion, (2) anunidadhikarana, a case in which one party accuses another party if the violation of a rule of good conduct; (3) apattada karana, a case in

¹ Vade Marihima Nikaya, vol. I, 15th sutts, and vol. II, 5th sutts.

The original of the passage runs as follows:

The original of the passage runs as follows:

Taya samma sambuddha folos n uppaysatt, na sakhiki mojjhanti na c'aps

Atvak dodkithi na dokkit passagerus

-Udinan vi, lo, edsed by Paul Steinthal in the Pals Text Society series. A The Products of the West Landard Land Woman and the same



A complaint (codonā)

A complaint (codanā) is intended for humilating a person by reminding him of the nature of his criminal action. The complaint may be well foundation and respondent do in the complaint may be well foundation.

e ni sursi ki makili da danbaga baka bula Banah suri suri

The respondent, accused or defendant (cuditaka) must speak the truth and must not show temper

A judicial council of monks (sangha).

A council of monts (sangha) engaged in trying a case, must reverte the arguments of the complainant and the respondent who are the parties of the case Deliberation (matikamma) must be shared in by each member of the council

Members of a council (sampamaracara bhikihu).

The monks who constitute the members of a judicial council called in Pall assignmenters obstation was approach the council with meckness of spirit. They must know how to take their respective seats. They must refrain from irrelevant and useless talk They may speak on good law, or they may solut their brother monks to speak on it, or they may remain absolutely since

The member must ascertain the nature of the case under trial, the nature of the breach of morality, the section of the moral code applicable to the case and the nature of the personnel of the council and the parties. They must not be biased. They should, when necessary, employ persuasion and exhortation towards the respondent and should at times express their satisfaction at

his conduct
They must not, on account of their own superiority in knowledge or seniority in age, hold anybody in contempt

The judge or umpire (anunijata)

The judge (unurijkās), elected by the council to act as uch, must not talk rashly or in haste. He must refrain from talking of a subject which is in itself unprofitable, and which may rouse distinct of the council of the council of the council of the parties have to say Harug the welfare of all at heart, he must not hatily accept the version of one party as true The complainant will say that the respondent "as guilty," apanso, while the rear producet himself will plead "not guily," and apanso intend of

discarding the statement of either of the parties, the judge mist see that each party is consistent with his first statement

The judge must satisfy himself that the complainant under stands the nature of the complaint he makes. As regards the respondent the judge must not put to him questions which may refer to his preceptor, tracher, brother-priest, resident pupil, caste, name, family, tradition, clan or native place. The reason is that thereby the judge may be biassed towards or prejudiced against the respondent, and his judgment may be influenced by affection. hatred, fear or delusion

1 -md not

the case in season and not out of season, as it m and not as it ! not, gently and not rudely, with good will and with his limbs and sanse-organs duly restrained

He must control the complainant and the respondent, must take note of what they say, and must not add any thing that they do not say. He must make the languid cheerful, the timid hopeful, and the angry cool He must not act from affection, hatred, fear or delusion. A judge who behaves himself in this way is a true follower of Buddha and is justly loved by all people

66. Vinsys pitaka : Pātimokkha (490 RC)

As an instance of the method in which monks combined in \$ council (sangha) used to perform an ecclesi-An ecclementary art astical act (kucadhikarana), I explain the several stages and requisites of the Buddhist sabbath called uposaiha in accordance with the Patimokkhupadesa i of the Vinavapitaka

Uposatha (Sabbath)

- 1. Pubba-karana, preparation, which refers to the following requisites -
 - (a) Sammajjans, brooming or cleaning the ground, on which monks are to assemble

⁽b) Padipa, lighting a lamp, if the sporatha is celebrated in the night

I Pad the Peli Pfitmokhho of the Vmaya-pricks, and also the translation of the Vesys texts by f W Ebys Davids and H Okkelberg Compare also the return version of the Farmach by D. Satar Chandre Velyschivense his J AS D, text and an Erailing. Publishers and publishers are overplained fully in the no. 1 and 4.

- (c) Udaka, water, for drinking or washing one's face and leg
- (d) Asana, seat, on which monks are to sit

 2. Pubba-keca, the prelimmary acts, which refer to the following.
 - (a) Chanda, vote by proxy. If a monk cannot, owing to any unavoidable cause, attend a council, he may authorize a brother-monk to exercise his vote. The formula of authorization runs thus. —

chandam damms, I give authority,

chandam me hara, do ye receive my authority .
chandam me arocchi, do ye convey my authority to the

council

(b) Părsudda, pursty A monk who cannot stiend a council

- of sabbath, must inform it of his purity through a brothermonk
- (c) Unukkhāna, naming the season In a year there are three season; rus the winder, summer and rain, in each of which there are celebrated eight suponstast sabbaths? The third and seventh supositions of every season are held on the little day of the moon. Upossitias are of three kinds, vis. there is not the property of the moon.

or more monks

(4)

- (e) Orada, arrangement for the metruction to be imparted to a council of news by a monk deputed for the purpose
- Patiakallam, in season When the pubba-karana and pubba kicca are over, the council should see whether it was the right time when every thing was in order and there was nothing objectionable

4. Patimokkhuddess, recitation of the code of monastic laws. The introductory part of the Patimokkha, called niddna, is cited below —

Erne and members a apergeornic grown I and the time and all of the literatures are greaters from any and the second and the second are greaters as the second and the second Marine Street Control of the Control

Dr. and of the transport of the property of th Agent from the first that the proof of the first the first the first that the first the first that the first the first that the first the first the first the first that the first the first that the first the first that the first the first the first that the fir The second section of the second section s with a bit is may be presented a truth of the state of th the confronts or Embras and some or man the in man be been and the following the follo Entropy on a minutention or a metal man be been a metal man be been a metal to be successful and the metal man be been and ment care the rate of the set of the care and and

A After the Philips hit is not only only have been promited morely about the course the agency to each other has been an other.

6" Ab' Chamma P'ake Estherenbergakarers 3 2 27 27 20 SC

The Kathavarran pakarana a unit of the Ath Shammar the commender there' rates Trees at the Third Fedilled from dening the room of thick should be RC ! mention and the second of the second contraction is the second of the Lange from Branche (14 Notegon) has a backer of the first preserve account of North account framilation of grant ett. I which are the to be of terms of Love. Tourst ter portia Trees has not make any recovery to a special wife the Long, the month of successful the performance to a special state of the successful to the successful t time about \$55 get.

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68. METHODS OF DISPUTATION AS ILLUSTRATED IN THE KATHIVATTHU

As a specimen of the method of reasoning carried on during the time of Afoka, the following controversy [kinkā) between a Theravadin (a Buddhist dispotant who did not admit the existence of the soid, progula, as a genuine reality) and a Puggalavadin (a heretic respondent who asserted that there was a genuine reality called soil, pagedio is quoted from the Kathayatthis'—

A case presented by a disputant in a regular form (anuloma)

Thetavadin Is the soul (puggala) known in the sense of a genumely real thing ?

Puggalavādin Yes

Theravadin Is the soul known in the same way as a genuinely real thing?

Puggalavādin No, that cannot be said Theravādin Acknowledge your defeat

(i) If the soul is known in the secuse of a genuinely real thing, then, good sir, our should also say that the soul is known in the same way as any other genuinely real thing is known (ii) That which you say here is group, us (a) the coul is known and it is not a secure of your real soul is known that the same of your real soul is known.

(m)

(iv) (b), you are wrong

A rejoinder by the respondent (patikamma)

Puggalavadin Is the soul not known in the sense of a genuinely real thing !

Theravadin No, it is not known

Puggalavādin Is it unknown in the same way as a genuinely real thing is known?

Theravadin: No, that cannot be said

Sp. 1-70

Puggalavádın Acknowledge the rejoinder

(Kubfwatthuppakarau-atthakathē, published by the Fali Text Society of Lordon, p. 13.

1 Kathāwatthu, vol. 1, pp. 1-69, edited by A. C. Taylor and published by the PHI Text Society, London.

Compare the English translation called "Founts of Controverse", "by Mr. Shue Zan Aung and Mrs. Rhyer English translations will by the PHI Text Society, London.

236 IADIYA FOOIC' MED SCHOOL' REDDELLA FOOK, CATA 1

- (i) If the soul is not known in the sense of a graw-old red thing, then, good sir, you should also say that the soil = unknown in the same way as a graundly red that a known
- (a) That which was new here to wrong, say (a) the neal is not Answer in the nerve of a genuinely real thing, but not it without so the name way as a genuinely real thing is known.

Conclusion (niggomana).

Puggalavadin . As for ourselves we do not deserve any defeat

The following assumptions which you made are wrong

- The following assumptions which you made are wrong —

 (i) If the soul is known in the sense of a genuinely real thing, it
 must also be known in the same way as a genuinely real
- thing il known.

 (ii) It is wrong to couple the statement (a), etc. the soul is
- (in)
- slee be denied
 (iv) II the statement (a) is admitted, then the statement (b) must
 also be admitted

The defeat you propose to much on us a unfair But our rejoinder is fair and demonstration well done

respectively as follows: "Is the soul known corrywhere, along so or neurphing in the sense of a genuncly real thing?" "In the Eixth, Seventh and Eighth Defeats not known in substituted for known in the question.

A case presented through a simple comparison (suddhika samsundana)

Theravadus Is the soul known in the sense of a genninely real thing, and is matter also known in the same sense † Purgalavadin Yee

Theravadin . Is matter one thing and the soul another !

Puggalsvädin No, that cannot be said Theravadin . Acknowledge defeat.

The share I god weeken hangel have a 'n Ahranna at y great and

mer be admitted. To say that the soul and matter are both known in the sense of genomely real things but that they are not mutually distinct things, m wrong

Definition of terms (lakkhandyutti-katha)

Thereraid. Is the soul known in the sense of a genninely red

Therartilm Is the soul related or absolute compounded or as compounded eternal or temporal to possessed of form of without form !

Puggalavadin No these cannot be said

Theras tilm Acknowledge defeat

Closting the meaning of terms (range 2-exff.144)

The extension of the subject in relation to its predicate is clearly set forth in the following contriversy Therasaim to the west supports known and to that which is

Pogestave in The pail is known but of their which is known a

Sentant is and must be amount only to their ment and in the self will Therapa him . The wint and this with evalued to the soil for a also in पड़ि देवक करतानु व हैं बाड्डकर्सा रव कुस्तालार करते हुनक करतानेशासाय हैं बाड्कस्त रव करतान विकास करण करतान सदस्य सामीकार तस्तरासकार केल व काफ करा

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promote to accompany to an experience to the same and another stilled to Parameter a garanter atmenderator

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A case presented through the four fold method (catulka-navaeacheandana)

Theravadin Is the soul known in the sense of a genuinely real

thing ! Puggalayadın Yes

Theravadin : (1) Is matter the soul | or (11) Is the soul in matter ! or (m) Is the soul spart from matter? or (iv) Is matter in the soul ?

Puggalavadin No, that cannot be said

Theravadin Acknowledge defeat

The doctrine of impermanence (khanska-bethå)

The doctrine of momentariness (khanika-katha) tin its crude form is discussed in the following dislogue -

Theravadin Do all things exist m our consciousness for a moment only !

Pubbaselivas Yes

Theravadin: Do you mean that it is in our consciousness that there exat the earth, ocean, Sumeru water, fire, wind grass, twigs and trees ?

Pubhaselivas No.

Theravadin Do you mean that our sense-organs have grown along with our sense-cognitions? Pubbaseliyas No

Theravadin : Do you mean that the sense organs are coincident in time with our sense-cognitions ?

Pubbaseliyas Yes

Theravadin' Do you accept the authority of the ecripture which

Pubbaselivas Yes.

Theravadin Therefore you can not say that the sense-organs are coincident in time with our sense-cognitions Pubbaselivas : Should we say that things do not exist in our mind

for a moment only ? Theravaden: Yes

Kathavatthu, Khanka-katha XXII-8, pp 529-621, edited by A. C. Taylor iii the Pali Text Society Company also the translation called "Points of Contro versy" by S Z Aung and Mrs Rhys Davids Also Majjhima Nikaya, i, 190

532 TABLEA FORIC' MED SCHOOL' BEDDERLY TOWN GO,

Definition of terms (Likkhardysm. lukl)

Theravidin. Is the soul known in the sense of a feet,

Pugralavadin Yes

Theraulin Is the soul related or absolute, or read a comparunded, eternal or temporal, is possessed without form f

Puggstavidin. No these cannot be said

Theravidin Acknowledge defeat

Clearing the meaning of terms (curtes suffice)

The extension of the subject in relation to the positive elective set forth in the following continuous -

Perantition to the soul (subject) known and within a man is reducted the soul?

Prevalently. The wall to known, but of this which about

ports in the most as an own, but on a set with ports in the most and the premium of the first on most and. There was a most a many the a meth prospect as the most and the press. If most in the house and the press. If most in the house

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. .

"When scholars talk a matter over with one another, then is there a winding up, an unravelling, one or other is convicted of error, and he then acknowledges his mistake, distinctions are drawn, and contradistinctions, and yet thereby they are not suggest. Thus do scholars, B King, discuss."

And how do kings discoun?"

When a king, Your Majesty, discremes a matter, and he advances a potet, if any one differ from him on that point, he is apt to fine him, saving "Indict such and such a punishment upon that follow": Thus, Your Majesty, do kings discuss"

Very well It as a scholar, not as a king, that I will discuss Let Your

Reverance talk unrestrainedly as you would with a brother, or a novice, or a lay duciple, or even with a servent Be not afraid?

70 ORIGIN OF THE MANIFEMA (ABOUT 78 A D) At the opening of the Christian era the north-western part of

India was invaded by the Kaishas, Turoskas or Scythlain. Kanisa, who was one of these these, conquered Kaismirs, Palhava and Dolhs, and is said to have founded the era called Saidbág in 78 A.D. Ha accepted the Buddhist faith and established a new system of Buddhism called Mahagana, the Geat Vehicle The Thinks was "I Tiphitak was "In Tiphitak wa

li Tipitaka was
c The Maha(Chuna, Japan,
lon and thence

spread to Burmah, Sam, etc. In India both the systems pre-

INDIAN LOGIC, MED SCHOOL, SUDDHIST LOGIC, CHAP, L in oneness,1 (2) the Vallevikas who believe in difference, (3) the

Nirgrantha putras who believe in both, and (4) the Jatiputras who believe in neither 2 The Lankavatara speaks in a propheticatele of the Naiyiyiku

(logicians) and Tarlibis (dislections) Reference to Loric and Thus in Chapter II of the work Mahimati Logiciana asks Buddha -

" Say how in time to come Named and flourish !"!

" How is tarke (reasoning) corrected and how is it carried on !" "What is the nature of the doctrine that draws conclusion from

a reason and an example ! " a In Chapter X of the work we read .-

"Whatever is produced is destructible this is the conclusion

of the Tarkelos " 4 I Here the word funklys stands for the Upensed or Vedenta. The Sam-

khya as mentioned in the Manabharata really teaches the doctrine of onesess Even Vijaana Bhiqui, the author of Samhura-bharya, admits that the Samhur philosophy is not opposed to the doctrine of openess Cf रकनेशाहितीय तक्रम् इति वृतिकृतिश्वादश्च वर्णतक्रामा प्रश्वे विशास्त्रेत

स्त्रिक्षकिमस्त्रिकेतिकतिकोशः । (Sámkhya bhšeya, Chap. 1, Sūtra 61) a Pade Bunym Nanjio, no. 1259 Cf Lanksvetëra-estra. A S.B MSS., jest 135 -

कोळा बैशेबिका अन्य विद्या पाराच्यास्त्रास्त्रा

अकतायादि वित्तना विविशास विविश्वास । 5 The Sanskryt original runs as follows -

मेदाविका अध मृदि भविकालि व्यासताः।

(Lanksvettra stiers, Assatus Sonisty of Renout's MSS Chap II, leaf II). The Tibeten version rone thus -

FRENK BERREPS स बेंद्र श द स द बसद व स्पुर स ॥

(Blab-bayur Mdo, vo) V. Amatus Society of Bongel's zylograph)

क्षर्थ कि प्राधाते सर्वे क्रम सर्वे प्रवर्शये ।

(Lankavatera sütra, Chap. II, last 11, A.S M MSS) इ बर हैंब ने हैं में बर द नड़र ।

(Bkah-hayur, Mdo, vol V) रक्षामा चेत्रधिर्वेत सिवाको देवका अध्य ॥

Lankavaters setre, p 35, Buddhet Text Society's edition) প্ৰণঞ্জ বিৰাম জাগু নাৰিকাশান্ত দ্ব ।

(Lanksvetära sitra, Chap X, leaf 143, A S B, MSS), सिम चे हंस धर नहुने धर नतिर । बदे वे देव के बहु हैं व ॥ (Bhalt barur, Hdo, vol V).

In Chapter II, the dootroe of sdealism (wyndan-vdda) is exldealism (wyddae-vdda) knowledge slone is real and the so-celled external objects are mere manifestations of ii Knowledge (wyndau)

knowledge (watta-praiswkalps sysians) or knowledge which is manifested as external objects through the act-force (darma) inherent in our aforesaid potentialities, reminiscences, tendencies or impressions.

These two linds of boundadon and -- -

compared to an ocean, the former is compared to high winds which agitate it.

This basic knowledge, ālaya-vijāāna, is otherwise called an

ego (ala. a). As we pess on our proseptit-spids changes but our ego persists. By means of concentration (yogs) we can understand the true nature of the ego. It slone is perfect (parmaneyma). Non-ego or the external word is false (parabajna) and conditional (paratanes). When emancipated, our pravisi-spids and conditional (paratanes) when emancipated, our pravisi-spids and continues.

1 Vigitar-vicia menicia militaria militaria prampas despish ite-ves, fireca, firec

not quite accerate to say that when econocipated the ego of me becomes identical with the void or funvoid of the while the former look upon his as perfect (parinteconsider Niconal's to be so

the variety of the secondary of the secondary of the variety on absorbing to the Bankhyse, a days the secondary of the second

se noted in the following passage , शीर्ववरी-वेदशादेव वर्ष गादा कार्य । वादवं

olited by Serat Chandra Das and Satis

246 INDIAN LOGIC, MED SCHOOL BUDDHIST LOGIC, CHAP L

ego, unruffled by the external world and freed from all notentia ties, reminiscences, tendencies or impressions, attains its pristing purity. This is its emancipation or final rest

In chapter VI of the Lankawatara-sutra entitled keanit partuaria (a chapter on momentariness), there m a clear explan tion of the theory that everything is momentary In a passage the sutra the author observes as follows? -

The doctrine of momaniarmess

after being produced "

ل ۱۹۹۷ ليوس يون

EIGHTREN SECTS OF THE BUDDHISTS

We have previously found that -""

"A momentary thing is that -1 .

- T. Ārva Sarvāstīvāda (1) Müla Sarvastıvada
 - (2) Kasyapive
 - (3) Mahisasaka
 - (4) Dharma-guptiya
 - (5) Bahusrutiya
 - (6) Tamradattça (7) Vibbalyayadın
- Arya Sammittea 181 Kurukullaka

 - (9) Avantiks tiot Vatetoutries.

Belonging to the Voibhasiks School of Philosophy

বিক্তিবৰ্ত অভিজ বিধিয়া কৰ্মসিন্দ। कमुत्रानित बक्षीयो पविवासँ स्वामस्य ।

प्रशासकारं अनं य है देशेति वाकिया व

(Lack&vat&re stire, Chop. VI. p. 99, Board Asiatic Society's MST) a year the Journal of the Buddhlet Test Recisty at Cabestia, vol. 1, year, 111.

15. Telekhens a Lung, ye zeel, over and never many Excellent per the part of the Recisty of the Cabestian and Ireland, 1937, ye fill year of the Recisty of the Recision of the Recisty of the Reci

Belonging to the Sautrantika

School of Philosophy

III Ārya Mabāsāmghika (11) Pūrva-saila (12) Apara-saila (13) Haimavata

(14) Lokottaravādın (15) Prajňaptıvādın

IV

Arva Sthavira (16) Mahavihāra

(17) Jetavaniya and (18) Abhayagırıvāsın

All the sects mentioned above belonged to the Hinnyana, though later on they joined the Mahayana too

76 FOUR SCHOOLS OF THE BUDDREST PHILOSOPHY

The philosophical views of the sects mentioned above were gradually formulated into two schools, vir the (1) Faibhasks and (2) Sauirdaniak The Makhayana sect of the Buddhuts foundde by Kansjak established two other school of philosophy, vir the (3) Māzhyamika and Yagadra So there were altogether four whools of philosophy, were of the Hinayades and two of the Mahdwhools of philosophy, who of the Hinayades and two of the Mahd-

Vaibhāsika was a later appellation of the philosophy of the Vaibhāsika Sarvāstīvāda (Pali: Sabbatthīvāda) sect*

who, as their name implies, admitted the relative of the world—internal sand external. In fact the Vaibhagias said that our cognition and size corresponding external object were both real. The fundamental philosophical work of this sect is Kätylayani-putra's Abbitharsza-jääne-pratkhase-ästra, for simply Vähäna-praskhana-ästra, composed 300 years after the nurvàna of Buddha. The next work of this sect is the Abbidharma-mahla vähäna-fastra, or simply Vühäaş, compiled at the council Kanūka about 75 AD 1 was from this Fublast that hen name Vabhässia's was derived Vähäan mann "commentary," and the

Vaibhāsika philosophy scems to have been so called because based on the commontances rather than on the original is the teachings of Buddha Sangbabhadra's Nyayanusha otherwise called Kora kāraka ātstra, composed about 489 is a most learned work of the Pashanka philosophy

Sautrantikas admit cognition and therefrom infer the ence of the external objects The Sautrantikas was derived from Sait called in Pall Suttanta, meaning 'original text' The Saura Philosophy seems to have been so called, because it was base the original tort of the teachings of Ruddha rather than on commentation thereon The text, on which the Sautrantia ph sophy was based, belonged to the sect of Arya Sthaviras, rain Dai, Th. in Pali. Theras, who held the First Council in 490 B C, and possi also to the sect of the Mahasamphikas and nere the first disease and the state of the philosophical principles of this school are said have been formulated in Kasmira during the reign of Kanaka above 78 A D by a sage named Dharmottara or Utara-dharma * Ruth Chinese pilgrim Hwen-thsapg who visited India early in the 7th contury A.D., states that the renowned teacher Kumaralabdha of Takasaila (Takila in the Punjah) was the founder of the Sun thankla school and wrote several very valuable treatises on it. He is supposed to have lived about 100 A D, as he was a contemporary of Manager Tary of Mallyuna (q y), Arya Doya (q v), and Assaghona There was another very famous teacher mamed Stillabilia' who wrote Tible de-dates (or commentary on a work) of the Sautabula school Heen thang saw in Ayothya the rums of a Sanghtrama

I This work exists in Chinase and Tibetan, sade Hunyin Vanjio's Catalog of the Chinese Tropitaka no 1203 To Common Appendix no 1903

Fig. 1907; Manjoo a Catalogue of the Chines Tripitals Appendix II. 1

For Sancha Manio a Catalogue of the Chines Tripitals Appendix II. 1

For Sancha Manio a Tripital Appendix II. 1

^{\$1} For Simple, Nonjon & Calabayse of the Chance Treptake Afronder III.

Baccord of the Walled Shorts are a sine. Howe thesage a Tree of the Part of the Compact Wiley To Verify 1920—192 For Simple Afronder III.

Compact Walled States of the Part o Charite 1976s (making a "152,h)peninka menant in snewwords of the Haddhair 1970, per 117, p. 100.

July Rhys David' Bod Boat ladis, p. 150, and Boal g. Fahran and Rongyon.

F. B. 13. and I Telectripe a Committee than Re-I Indiana som A Surface p. 53. Per 24b. Committee of Re-I Indiana som A Surface p. 53. p. 23. p. 24. p. 24

Yogacaras maintained that the external objects were unreal but the reality of our cognition could not be denied. The word' yogacara (called in

Thetan mal-hh per-wah its-wah is compounded of your meaning meditation and adard meaning 'practice'. The yopidar's or the contemplative system was so called, because it emphasized the practice of meditation as the means of altaming historia's or the seventeen stages of Ruddhistic Perfection. The chief dogma established in it is dayn-up-pian, the basis of conceous states, which is the same as our 'ego' or 'soul'. It is not known who was the fourier of the yopidars eshool, but in the Thetan and Chinese books' the Lankavatara sitra, Slashasamaya sitra, Bodhisativa-caryk-indeas and Sapatadas-blaim sistem-yopiclarya have been caryk-indeas and Sapatadas-blaim sistem-yopiclarya have been and Arya Asanga were the early teachers of it. The yopidars shool seems to have originated about 200 AD when the Lanka-

Madhyamikas held that our cognition and its corresponding

Machyamikas external object were neither absolutely real

nor totally unreal The name Madhyamika*

(called in Tibetan Dwu ma) was derived from madhyama, the

vatara sutra etc were composed.

. . .

...

i The yoglofus philosophy is generally known in Chain, Tiple, and Nepal spojicality of rea account of the seviem, end Netter "On Yung Chwan," vol 1, ii 350, Dr Schlagarisest a Bodhiem, chap V Compan explanation Bervadraina-sensa, restalact | y Cowril and Guych, second esisten; p iii 3 set also Satus Chandra Vajabhuanas "the Yafiyathu School" in the Jermand of the Robhiem Text Enesty of Circuita.

योगे भाषाधाकालक्ष्यरिक्तमञ् कर्मसमाधानुमनिकक्षमा ग्रामना वस्तरः प्रतिप्रकथनो मात्रै इत्स्पत्रे ॥

⁽MEdhyamfth write, chap. XXIV, p 195, Calcutta Budishet Test Society a

Compare the explanation of the term Middynaries given by the Hindu phickone Midhara-Krya, in the Sarradorians-assigned a thapter on Bandlabdarians, translated by Cowell and Gongh, accord efficient, p. 21; and all Dr. Betts Chardra Vidrabbumen's Effectly of the Middynamia philosophy of Nagaryuan in the Journal of the Binddyna Text Society of Castotta, 1877, part IV.

Fide Dr Rata Chandra Valjabhamana's "Descriptive list of works on the Madhyamika Philosophy, no. I" in the Journal of the Asiatic Society of Bengal,

250 INDIAN LOGIC, MED SCHOOL, BUDDHITT LOGIC, CHAF I middle. The Middlyamika philosophy was so called because it avoided two extremes, i.e. advocated neither the theory of absolute

CHAPTER II

Early Buddhist Writers on Logic

77. RISE OF THE BUDDHEST LOGIC

With the growth of the four philosophical schools just mentioned, the study of Logic spread far and wide in the Buddhist community The adherents of each of the schools considered

Aksapada, and to produce a band of logicians among the Buddhists.

78 ÅRYA NAGARJUNA (ABOUT 250-320 Å D)

Nagarjuna or rather Arya Nagarjuna, the founder of the

I Fide Hwen theme's Travel in Beal's Buddhist Records at the Western World, vol II, Book VIII, p. 97, and Book X. p. 210, Watters' 'On Yeas Chwang,' vol II, pp. 201—213 and Wassilper quoted by Schaelner ≡ the Greechichte de

* Sadyaha is the same as ShiavEhana, which is a general name of the hings of the Andhra dynasty -- Fee Dr. R. C. Bhandarkar's Early Hastory of the Delgan, Sevend edition, pp. 25-37

higgs and wrote an instructive letter to filterthans, whose private man Chiram was Shirper-tohen. This letter is called Arya Neglepana Rod bleatte by Lama Taranatha to have been a contemporar Candra, who is supposed to have reigned about

Nagariuna cailed in Tibetan "Klu-

देववेद वासेवस व'स् १६म इस । वं दे बहे तर् वंद प द ।

But he d was one of nda. which

wisit India

some into existence in the 198 contury BC, and even in 399 AD, when the Chinese pilgrim

latest date that can be assigned to Nagariuna m his biography was translated into Chinese by Ku 1 It is prophesied in the Medicalel-mills-tentra (called in rtsa-tryud) that -

49 84 2 44 4 464 484 1 ALE 4'9 \$ 55 BE US !! (Quotest in the Introduction to Big rab gion by publis) "Four hundred years after Budliba's departure from appear a Bhilau named Vagarjuna, who will do good to t Agetrine

cording to some books of

Ruled in Aparantaka

hands been very powerful The Canire II jots, who " del s

Candra flupta the six hings, beginning with Alica Candra to Bale Candra, a your week on I internal and while tundre funts, the seventh

79 Nigheluna's Mādhyamika-kārikā (about 300 A II)

The middle path doctrine-Madhyama-margs

The Madllyamika-karika is the first regular work on the

Madhyamika philosophy
The doctrine which permeates this work, m that of the middle

path 'which is to be comprehended from four aspects, viz (1) in contradistinction to one-sidedness, (2) as the abnegation of onesidedness, (3) as unity in plurality, and (4) in the sense of absolate truth

As we cannot conceive of being (existence) independently of non-being (non-existence), it will be taking an one-sided view if we are to say that the world exists or that is does not exist. The raiddle path furnishes a contrast to this one-sidedness by swording the two extremes of being and non-being. This is the first aspect.

of the middle path

Denying the two extremes the middle path reveals itself

thun sah a anarolota hagaman hataun tham

The middle path, which unities all particulars, does not be beyond them. The particulars attain their characters of particularity only through our conception of the unity among them

printed in Hanoi, 1903, and for him hymns such as a animative faquisite to, vide Parn hymre, Bytod pa, vol. Ka. For an account of other works, side the article "Indian Lagic as preserved in

For an account of other morks, sade the acticle "Indea Logic as preserved in Two as," by Saits Chandra Vidyabhesana, as the Journal of the Austic Beousty of Bengal, new series vol III, be 7, 1807 For the philosophical works of Nigkrana, see Bunyan Naspo's Catalogue of the Chinese Enpitake, Appendix 7, no 3

The Nyāya-dvāra-tarka-šāstra or Hetu-valyā nyāya dvāra sāstra, sa noticed in Bunyu Nanjio's Gatalogue of the Chimese Tripiteka, Nos 1223, 1224, is not a work of Nagarjuna but of Dynāga

The Middy-sun-ta-histon with the Vittl of Candra Kive has been poblated by the Buddhirt Text Socycly of Calcuts. It sha sale appared to it to Bu. Petersburg Buddhirt Text Socycly of Calcuts. It sha sale appared to it be Surburg Buddhirt Text Spreas under the exhibition of Professor Louis da La Vallas Poussan Dr Satte Chandra Valphalassa's fewsotten of the Kirck's with notes eppeared in several numbers of the Journal of the Buddhirs Text Society of Calcuts, 1830-1840.

कतो भागामानमाइवर्षितमान् वर्णसमानानुग्रसिक्षचना प्रस्ता अधाना प्रतिपद् समानेश्रहे इत्स्वते ॥

Althyarukā vṛtti, chap XXIV, p 185, Baddhist Taut Bossiy's adition, Calcutta)

No as Indian account of the Midhyaruka philosophy or the middle path doctrine, we Saite Chandra Volyabhusana's articles on the volybes published in the Journal of the Buddhist Taut Socsay, 1895-1800 Per the Chrose secount, soo Dr T Savitic struke manod "the Midhyaruka School in Chuna' published.

in the Journal of the Buddhest Text Society, part IV, 1893

Had there been no unifying principle, the particulars would have ceased to be such. This is the third aspect of the middle path

Anis is the third aspect of the middle pain. comething between the two extremes of being and non-being

In fact, we must spend not only the two extremes, but slo fire middle. The middle path, which discards all limitation, et research the human conception of the absolute truth. This its fourth aspect of the muldle path

The absolute (shapasi or cold) s is demonstrated through the resumntion of two truths—the conditional (annyti) and the truth we writes the conditional (santfi) and the santfi and santfi an n speak of the

object has a o in virtue of or vices of the state of the st nature or self-existence objects come may 1 tee we find that the latter exist in relation to the former, and is former exists in relation to the latter So a whole exists in relation to its parts, and the latter exist in relation to the former Proceeding in this way we find that the world is an aggregate of relations or conditions in virtue of which it revolves like a These conditions being causes of confusion, the water-wheel

Origination and ossistion, persistence and discontinuance, whole world in no better than an illusion The conditional and the unity and plurality, coming and going and specific truth transcendental truth

of relation or condition. These conceptions, which are in es-चार्क समाधिराजे चीलं भनवताः ---

অন্তীনি ৰাজীনি কম্পি বেশান। प्रशिति चप्रशित इमेरवि चनाः । सवाद्भेरण विश्ववादियाः

(Quoted in MEthyamika Vytis, Chap V, p. 41, Buddhist Test Sonety's edition rutto) 1 Sunyavada is called in Thestan 1 Stod-pa-did, Sc. 2 19; | Samvill salys

s Sunya-vida is called in Thesant guestpa-and, gas M. | Samyti says |
called in Thetan Kua-plack-bolon pa. 34 Eq. a. 4 | Paramittha says is called For Sale Changes, NAN as "Yes Shuman's article on the "absolute" in Dr Ha
Tade Shale Changes, Veyashuman's article on the "absolute" in Dr Ha
Tade Shale Changes, James T. Carle, Educators, dondam polisbden-pa, Ka su at niga ;

देवार वमुशाचित्र वहावी चकेदेशवा ।

Glashyamickyrti, chap XXIV, p. 180, Buddhiss Toxt Society's editor वातिरोपसमुद्दास् अनुष्ये समाधानम् वृतेसार्वसमामार्थे समावस्थति

sence unreal, give rise to our prejudices and wrong judgments. There nestles in them the principle of unrest and misery, and as people cling to them, their life is an everlasting prey to the pendulous feeling of exultation and mortification.

Where there is conditionality, there is no truth. Truth and conditionality are incompatible. Therefore, to attain truth, conditionality must be completely cast and the when our mind is

, 11,

It may be asked as to whether there is actually a thing called

The absolute Sayata sad Nuviga.

"transcendental truth," or
"the absolute The answer will be that
the thing which lies beyond conditionality.

cannot be expressed in terms of "n" and "is not" or "bung" and "non-beng". It avoids the two extremes of "being" and "non-beng," may, is unifies both by underlying each of them This so-called thing (depasts) is called Niredson, which is an unconditional condition in which all contradictions are reconsided. Attempts have been made to express this condition by the term 'infinite," "External," "Profound," "Unconditioned," "About the "or "Blistful," but in reality no language can give adequate expression to it.

80 Nighrjuna's references to the Logical Doutrings of Augapida

In the Madhyamika-kanka Nagarjuna has occasionally referred to certain technical terms of Ancient Logic, such as punaralis (repetition) in

> यः प्रतीत्रः वशुमुषादं प्रवृक्षोदसर्व विर्व देमयागाय चन्त्रस्थं वर्षे बदनो परवृक्ष

य पाभागोति विवर्षि कृत वरस्य शत्याः । साराधार वरावर्ते-

चर्च दिनांच सुचरे । (Reinsvall quoted in Mildlynmiks vetti, p. 194)

चयपरक पर्नेक पुरित का देशना च था। पुत्रते प्रश्ना क्यापि क्यापीकप्रकारम् ।

(M&thysmikEvetti, ohap. V).

(MEdicamilmaten, ship, 1).

There is also a criticism of Akasalida's doctrine of Prantist's declared of Alganda says that just as a declared of Alganda says that just as a declared of Prantist's lamp illumines steelf and other objects. Of the objects of Algariuma opposes him by maying that a lamp could illumine itself as there is no dirkiness in it. If a lamp could remove darkness even without coming in confact with 1, with opposite the original could it not, standing here, remove the darkness of the entire

81 Niginjuna's Viurant-vytvartenteletet (about 300 A D)

universe ? 9

Vigrana-vyšvartanikārikā is a work on the Madhyami Philosophy which eventually entiones it Nyšva-theory of pramina, the eviden or mean of knowledge, as Jaud down i

Aleaptds. The work, the Sankritt original of which is for a called in Tabetan Bisod-pe lying pain temp-close type-paint of property the property of the Parket Research of the Sankritt original departs of the Sankritt extra of the Sankritt extra of the Sankritt extra of the Parket Research of the P

t The following evers refer to the fall's y of alifere same — दिस्के वा सरीवाद करें ग्रामीया पहेलू ह कक्के जाकाणीयानं सब कार्यक् साथ है क

(ME thyonuka kanka, chopser 14)

s Almbria mis

पंद्र्यक्षेत्र करण । पंद्र्यक्षेत्र करण । प्रस्ति स्वरूपकारी सम्बद्धार्थिया सवा ।

प्रमुच्चे सम्बद्धारा क्षित्र यथ भाषी विवेशिय । सम्बद्धार प्रदेशेय सदि या विवयं सम् ।

Qu'et une singue un sun fundante a finale de la finale de

Press Tree Wil- bee been 2" -- The Life of the Contract of the

The Chinese version of the Vigraha-vyāvartanī kārikā is noticed by Bunyiu Nanjio under the name of Vivāda-famanāfāstra. It was translated into Chinese by the sage Vimokṣaprajās and others in 541 A D

In the Vigraha-vyāvartanī kārīkā (as reproduced in Tibetan) Nāgārjuna criticises the validity of pramāna, the evidence or means

of knowledge, as follows --

If you establish objects through a gramman, the pramature titted must be established through another gramma and that stated must be established through another pramma and that again by a fresh pramman, until you commit the fallacy of regressive act infanium If, on the other hand, you attempt to establish objects without a pramman, your tenet (wir that objects are established through resimand; falls to the ground.

stablished through pramana) falls to the ground.

A Pramana is not self-established Had it been so, there would

The validity of Aksaplds's premains critered or ignorance. The view that a premains establishes used as well as other oblects.

is untenable A fire, which is cited as an illustration, can illumine other objects by removing darkness which besets them, but it cannot illumine itself masmuch as a fire never co-abides with darkness.

A pramana cannot be so called, if it is totally independent of pramings (objects) If, on the other hand a pramana is dependent on pramings (objects), how can it, having no self-existence, establish the latter i etc., etc.

82, Nigirjuna's Pramāņs-vibotana on Pramāņs-vidhvamesna (about 300 A.D.)

To Nagayuna s attributed the composition of a logical treatus called Transfar-thesian or Fransfar-christians, and the interest of the first severe of the definition of the sixteen categories as given by Akspalda. The Samkirt original of this work is not available. There is however extant the Thestan remon of a commentage on the work called Primaga-ribetant-toppitaks-rett or Pransfar-vidvarsansan-sambhaist-rett dated probably about 500 AD is vidvarsand over folios 416-418 of the Bytan-bygyr, 1400, ha. In Tobstan the commentary is called Tabad-map-riman par-lplomy-pa modor-bad-psh-bgrel, which literally significe "a magno-state commentary or Pransfar-whethean, or Pransfar-whitenians."

¹ Called by P Cordser in his Thiotan Catalogue os Francian-richvameaus-triptake-rytti.
The work does not perhaps represent the views of Nightjuna but refers to those of the commentator.

259 INDIAN LOGIC, MED SCHOOL BUDDHIST LOGIC, CHAP III

The commentator, whose name is not mentioned, pays obeitance to Manju-ari-kumara-bhuta and introduces his work as follows .-

To please the learned people, I give an exposition of its vihetana or vidhvamsana [se Pramāņa-vihetana or Pramāna-ri dhvamsana) !

Then he observes that the instructions on Nylys delivere

by Nagarjuna are put together to constitute the present work

He further observes that Nagarjuna, who bore special mari of greatness, proceeded once for the di

A legend about NEgErfuna They exhibited their mage Nagas. powers which could not overcome him. Beholding his super human greatness Upendra, king of the Nagas, offered him b daughter, while the other Nagas worshipped him in a befitting They took orders and coming to the region of me practised the austerities of monks

The commentator reproduced Nagarjuna's definition of the

categories which are stated in Tibetan as follows :-

(1) Tshad-ma (pramana), (2) gehal-bys (prameya), (3) the tshor (samšaya), (4) dgos-pa (prayojana), (5) dgi Categories defined in the (drsjanta), (6) grub-pahi-mthah (siddhanta) work. (7) cha-sas (avayava), (8) rtog-ge (tarks) (A) man to 7 1

an example

appear in one of the . rag-bu, kārya), (2) sp identity (rnam-behin, suchaus), and (3) non-perception (mi-dmigh-

anupalabdhs) An example (dpe, dratanta) is defined as the place in which

> भाषता च देवार च च में द वह में र । इस यद वहूं अब यह देन कन्द्रय श

(Petan-hgyur, Mdo, ha, folio 415) इस वर्ते इस सद्द माइन इत्या दर देव दर व्याव छ ८६ वेर विश्व वर्द । हैस व्राव क्क्रेंबदर । देंब्बरेश्चवर वगुर वर्षे बुख वर्ष ह

(Hatan-hgyur, Ydo, ha, follo 417) I It is doubtful whether this was the original doctrine of Nagariuna 7. might . .

Section 5.

m decisively shown the connection between the reason (middle term) and its universal companion the predicate (major term)

83. Upáya kausalya hrdava-sástra (ABOUT 300 A D)

The Upays-kausalys-hydaya-sastra, the Essence of Skill in the Accomplishment of Action, is stated to be a work on the art of debate by Bodhisattva Nagarjuna. In Chinese this work is called Fan-pien-sin-lun It was translated into Chinese by Ci-cia-ve

and Than-vao in A.D 472

Seeing that the Valsenka and other systems were obscure in their terminology, Nagarjuna, it is reported, undertook to write this book to give a clear exposition of the art of debate. The book is divided into four chapters styled respectively as (1) an elucidation of debate [sada-visadikarana], (II) an explanation of 1 1 7 7 1 7 17 7 17 an explanation of the

nalogue or far-fetched

(I) The first chapter consists of eight sections which treat respectively of (1) an example (udiharana), (2) a tenet, truth or conclusion (siddhanta), (3) the excellence of speech (vakya praigmsa), (4) the defect of speech (wakya dosa), (5) the knowledge of inference (anumana or helu-jhāna), (6) the appropriate or opportune speech (samayocsta vakua), (7) the fallacy (hetvabhasa), and (8) the adoption of a fallacious reason (dusta nakyanusarana)

(1) The summers a management of along the management of a domestic

(2) Th · ·

The means, by which the tenets, truths or conculsions are established, are called praminus (the sources of valid knowledge) which are of four kinds, tiz perception (pratyaksa), inference (anumana), comparison (spamana), and actipture (doesna)

This definition is criticised by Uddyotakaes in his Vartika on Nyliya-silira, 1-1-37 I Some suspect that the work was not composed by Nagarjuna whose name, though mentioned by some Chinese editors, does not appear it the Chinese version. In the absence of any introduction to the Chinese version we cannot deny altoother the authorship of Nagarjune. Fade Bunrio Kanjio's Catalogue of the Chinese Tripitaka, no 1237.

- 260 INDIAN LOCIC, MED SCHOOL, BUDDRIST LOGIC, CHAP. II.
 - (3) A speech as said to be excellent if its words are neither madequate
 - nor redundant, and its reason and example well expressed.

 (4) A speech = said to be defective if its words are inadequate, or redundant, or if it employs the same word to convey different meanings or different words to convey the same mean.
 - (5) The set some and about hards are 183 a more interreptation for
 - (5) The set space and share Lade on the demonstration of the second following the second seco
 - east and sets in the west, must have moved
 - (6) The appropriate or opportune speech consists in its being perturned to the subject and occasion, e m in the discussion at to whether there will be rain to-morrow, no may appropriately speak of the condition of the sky of the previous day.
 - (7) The fallacies signify reasons which are derived from an imperfect perception, inference, or comparison, or which deviate from the scripture. There are various kinds of fallacies
 - designated respectively as follows—

 (a) The quibble in respect of a term (väk-chāla), e.g. a man pretends to use the term nara-kombala in the sense of nime
 blankets while he really means a new blanket
 - and the second of the second o
 - (d)
 - - non-ternal if you say so it will innow triat a totolog possesses hair and salt possesses smell, because they are
 - spprehended by the mind this is absurd

 (h) The contradictory (residely)—either in respect of the example or in respect of the conclusion

- (8) The adoption of a fallacious reason-If in the course of one's argument one commits fallacies, one will be thrown into difficulties and disgrace
- (II) "The points of defeat" are the following --
- ūna). ttrararcost
- (III) "An explanation of the truths" deals mainly with the admission of an opinion (majanujāā)
- (IV) The "analogue" or far-fetched analogy is of various kinds as follows --
 - (1) Ba'

Acmil)

84 ĀRYA DEVA (ABOUT 320 A D).

Deva, or rather Arya Deva, was the next writer on the Madhyamika philosophy. He is otherwise known as Karnaripa, Kana Deva, Nila-netra and Pingala-netra. He was born in Southern India and was an emment describe of Nagarjuna, According to Hwen-thsang, he visited the countries of Mahakośala, Srughna, Prayaga, Cola and Vassait, in all of which he won great renown by defeating the Tirthikas and preaching

assigned to Deva is 401 A D, when his biography was translated into Chinese by Kumārajīva He wrote numerous works on the Modhyamika philosophy, such as the Sataka sastre, Bhrama-prama-

N. Fod. Bunyun, Nanja's Catalogue of the Canese Trivialus, Appealit I, N. 4 and N. and "Charles Georgie," ed. 1, 2 321, red 1, pp. 255.—25.
N. 4 and N. and "Charles Georgie," ed. 1, 2 321, red 1, pp. 255.—25.
N. 4 and N. and S. Anderson, S. Anderson, World, vol. 1, Book IV, pp. 195.—100, Book V, p. 231, ed. II, Book X, pp. 290, 227, Book VIII, pp. 302, Book VIII, pp. 304.—102
V. III. pp. 184.—102
V. M. Laure Téréalithe's Geochachte des Boddhiemes von Schielter, pp. 83.—85

⁴ Vide Nagaryuna. Cf. Dr Jacobla "Dates of philosophical stitres," J A O S.

for 1911, p. 2.

8 Fede Runylo Nanylo's Catalogue of the Chinese Tripstekn, Append.z I, No. 4.

thana-yukti-potu-aiddh, eto, all of which bear evidence of be knowledge of T -knowledge of Logic

MAITEEYA 85 (ABOUT 400 A D.).

Mattreya, or rather Mattreya-natha, who was an emine teacher of the Yogacars School, was estable in Chinese 'Mirok' and in Tibetan 'Ris" palu-mgon-pa ' He was the author of several works such as Bodhisattra-carys-nirdesa which as stranslated into Chinese dr 414-421 A D, the Saptadasa-bhum-sastra-yogicarys which translated into Chinese in 646-647 A D, and the Abblish! lankara-karika which was translated into Tibetan during 105 1109 A D Matreya, who lived 900 years after the airds! Buddha that is, about 400 A D 3 is reported by Heen the to have communicated the materials of three Buddhist treat to Arya Assanga while the latter was residing in a monader, Avodhea .

Melterya's Abbisamaysladuárs kárik^a

Maitreya strongly supported the doctrines of momentary lkeaniba edda) and voulness frange n This is evident from the Athieses Doctrines of M. montars lankara karika in which he says that " new and I suspens we attain perfect and m our thought neither precedes nor fol it, just as a lamp which semores darkness petter precedes follows the same Profound indeed are the eight chatseled chierts. Prefound is the origination of an object, and so at

¹ Pade Ratio Chambra Vulrate mman a . fartian Lagie un premertit fft. ha 5" m E a Jeretan of the Acat a forming of Francis Layer on process 2 | [[]] a Para fein ein ban mit Cangriere ud fibe Crimen Papanba Sapunt

as I to P you may I serious to an open post of an over forcest by the first and and promounts act any soul forcest by the first and # Page Wast von tim ? von Charang but 2 pp 6.4 94 Ton Mean bet.

Spatial from the Research of the State of the State of States Server I en. A frig a v mene die oderektied adenterdenangspleten e arefette b The second secon gapen and a major and resulting to so all major for a joy of the gapen of the first of the first

tion and suchness. The knowable, knowledge, action, means appelients are all profound. Insamuch as the objects particle to character of a dream, there is no reality underlying our lone and its emancination.

Taking one's stand on the dreamy character of objects, one o practeing charity, etc. realizes that these are void. One cives in a moment that a dream and a seer of the dream are connected but are non-dual in their essence.

The knowledge of objects and their connection and separais momentary.³

87. MAITREYA'S TREATISE ON the Art of Debate

In the 18th volume of Mastreya's Saptadasa-bhūmi sastraicārya's there is a treatise on the art of debate. It consists even chapters styled respectively as follows.—

1. The subject of debate

In beginning a debate on a subject, we must first see that the bjects of the treaties should be abandoned

2 The place of debate

Debate should not be entered upon m any and every place. It ald be carried on in the presence of scholars, in the palace of a king the effice of a minister or in a council (parsial)

केवदा ने च चर्यांका अदयोगाय की सभी। सक्षापसमाञ्च कर्यांचा अवस्थानको एक करवा ४

(Abhisamaysladkāra-kārikā. Chap IV, p 22, MSS of the Austic Somety of igu)

कारोपनेन वर्षेषु किया ब्रामादिकर्शना । बरुक्यम वर्षीयाँ क्षेत्रेसे विन्तृति ॥ सामादर्शिमधेन इक्क्षेत्र नेक्द्रे । वर्षामादरक्षकं स्वेत्रीक स्वतृति ॥

(Abhisamsyšisakāra-kārakā, Chap VII., p. 28, MSS of the Austic Society of spal)

1
 ব্ৰীয়ানাশ্ৰমান আভিয়ান অধ্যক্ষত (
Abhumanaysladksra-ksriks, Chap III, p. 14, MSS. of the Aniatic Society of
kal).

Nat. f Is in perhaps thus work which is called your by Dr Sugistra, rufe its Chinese ason Yuka Ron, Book XV.

2 Stemmer of LAws

The store a god/lyse we store extent so be become transfer as of \$ wis see I this is sometime and the see the second of the set ter are no estate commence and traine and traine and traine and trained and tr metaliating the sterie man be of might hints on & firms

the Age to a to e to a street and annex bed there Co pears be O stantie collisses if the armalic attrice Systemates 12 for and stranger and forestrooming it found to at themplopper to the present the supergrand worth 12,000

4 The qualifications of a delister

(4) The stetators must be recent to our's exter's amptime (1) Ther must be unite any experience are printing respectful language Is all beauty each other ther the emplie wante of denie

(c) They must remain feations

td) They must speak continue only mithout any local, and at in intelligible to the entire as fam e

(e) They must speak in harmony—constimes af safe and set times aboud—to piraw the au leave

8 Points of defeat (marghaeth) 44)

(a) If a debater at first opposes an assertion and afterest

speaks in agreement with it he is defeated (b) If a debater being unable to defend the subject which he

been Chemaing introduces another subject, he is defrate (c) If a debater talks irrelevantly (affar-citye), he is defeated

Attending a place of debate

(a) A person, in proceeding to a place of debate, should const whether the debate will be of any benefit to him

(b) He should, before proceeding there consider whether the deb will exercise any good influence on the debater, the of nent, the umpire, and the audience

(c) He should consider whether the debater and his oppon are persons northy of carrying on debate through process of a proposition (siddhanta), a reason (hetu), example (udaharana), etc

Confidence of a Debater.

The debater should appear to the audience in such a way that The decairs should approximate the andience in such a way that is, as it were, some to gain victory. He should be understood by the to be one who knows the scripture of both the parties, who is so to be one who knows the stripture of both the parties, who is so to be one and full of enthusiasm, and a be can speak without a break

It is evident from the titles of the chapters just mentioned that Mastreva mainly discussed the practical questions of Logic But occasionally there was mixed with the discussions some Pure Logic also A thesis [pratsmal, according to Maitreys, | to be supported by a reason [hetu] and two examples [drstanta]. Validity of the reason and of the examples requires that they be based either (1) on fact or perception [pratyakea], (2) on inference [anumana], or (3) on holy saying [agama] Analogy or Comparison [upa mana] is omitted. The form of his reasoning is illustrated as follows :-

(I) Sound is non-eternal, . .

88. ÄBYA ASANGA (ABDUT 405-470 A.D.)

Asanga, called in Chinese Mucak and in Tibetan Thogs-med. was born in Gandhara (modern Peshwar). Stra life

49.0

He was at first an adherent of the Mahlalsaka sect and followed the Vaibhasila philosophy of the Hingyana. Later on he became a disciple of Maitreya and adopted the Yogacara philosophy of the Mahawana He is said to have lived for some years as a pandita in Nalanda . He lived about 450 A D. The latest date that can be assigned to him is 531 A.D , when one of his works, called the Mahayana-sampangrahasastra, was translated into Chinese Hwen-thsang in the 7th century A D. saw the ruins of Sangharamas in Kausambi and Ayodhya, where Asanga resided for some years. He wrote 12 works, most of which still exist in Chinese and Tibetan ver-Sions.4

A short summary of the Logic of Asanga is found in the 11th volume of Prakaraparya vaca sastra and

His logical views, 7th and 16th volumes of Mahayanabhidhar tos samyuhta sangiti-sastra. The first work called in Chinese

¹ Fede " Hinds Logic se preserved in Chuse and Jepan," p. 30

^{*} Vide Hwen-thangs Travel in Beals Buddhest Records of the Western World, Vol I. pp 98, 27 and 235. * Vide Wattern "On Yuan Chwang," Vol I. p. 257 * Vide Wattern "On Yuan Chwang," Vol I. p. 257 * Vide Tarknatha's Geechichte des Buddhessness won Bohscher, m. 122.

⁶ Fefe Tefnishie z userniene one punchpennes von Scheener, g. i.e.

5 Amaga i a pyrevinnetty placed at 30, AD ga ho was the clicket brether of
Vesbandhu (q v) who irred about 680 A D,

1 Fefe Bunyu Nanjo's Caladges of the Chinese Trypiteke, Approdix I, No 2.

5 See Real's Buddhist Records, Vol 1, pp 80, 277, 173.

1 Fefe Panyu N anylo's Caladgens of the Chinese Tripiteke, Appendix I, No 2.

1 Fefe Panyu N anylo's Caladgens of the Chinese Tripiteke, Appendix I, No 3.

Bunyin Nanjio s Catalogue of the Chinese Tripitaka, Non. 1177, 1174.

266 PEDIAN LOGIC MED SCHOOL BEDDINGT LOCIC, CHAP III

Hhien-yan shan cito lun (signifying 'a states on exponeder holy teaching) was composed by Bodhisatra Asada at translated into Chinese by Heen thoug (Yuan chwanz) at Than danasts in AD 615-616 The second work calle Chinese Ta-shan o-phi-ta-mo tat-ta-lun was compiled by Bo antiva Sthitmanti It was translated into Chinese by Hwee ibs

of the Than density in A D 646 In logical views Asanga follows Maitreva except in respec the there f \$ pro hard

(1) all application (upanaya), (5) a conclusion (signmans), perception (pratyakia), (7) comparison (upamāna), and (8) st ture (agama)

The first five subdivisions constitute what is called an ference (anumàna)

Asanga's form of reasoning, which m somewhat different ft Maitreya's, is given below -

(1) Sound is non-eternal, (2) Because as - - -

(3)

(4)

mai, so is sou (5)

> VASUBANDRIT [ABOUT 410-490 A D]

by F was I the E

brother Assags to the Yogacara school of the Mahayana I I move a song of h atta des

of Buddha, that is before 500 A D He was a contemporary another Vaibhasika teacher, named Sanghabhadra, who live about 489 A D *

¹ Vide Hwen-theong's Travel in Beal a Buddhut Records of the Western World I, pp 98, 105, 172, 133, 225, 236, and Wattere "On You... Chwang," Vol 1 consisted Vibhies vineys into Chinese in 419

e Chiques Tripitaka, Appendix II. No

Vamana, who lived at the end of the 8th and beginning of the 9th century A.D. quotes a verse alluding to Vasubandhu as a counsellor (possibly of Kumara Gupta during 413-455 A D). A biography of Vasubandhu was translated from Sanskrit into Chinese during 557-569 A D Paramarths, the translator of the biography (499-569 A D), tells us that Vasubandhu, who was patronised by Vikramaditya (possibly Skanda Gupta), died at the age of eighty years during the reign of Baladitya Narasimha Gupta (485-490 A D) He was therefore a contemporary of Kumara Gupta, Skanda Gupta, Pura Gupta and Baladitya (from about 410 AD to about 490 AD).

Vasubandhu was the author of a large number of very valuable works, some of which are available in Hu works. Sanskrit and the rest in Chinese and Tibetan translations

In the 7th century A.D while Hwen-thsang was travelling in India, he saw three works on the art of debate attributed to Vasubandhu 4 The Sapskrit originals of these works as well as their Chinese versions are now lost. The works were styled in Chinese as (1) Ronbi (Vada vidhi—the method of debate), (2) Ronshiki (Vada-marga-the course of debate), and (3) Ronshin (Vada-kaujala-the expedients of debate)

90 Vasupavnym's Tarka Sastra.

Besides these three works, there was a treatise on Logic called

शासित्रायमं यया,-----बौर्य स्थिति चन्द्रप्रतस्यचनुष्याहो यया। जातो अप्रतिराज्य स्तिथिणी विका समार्थेथ्य **॥** दात्रय अनिवर्गातित्वक च सुरन् वाचिन्यं पचपपरतात् शाधियायमस् ।

(Kävyälankära-siitra-vetti, 3-2 2, p 85, Benares Sanskrit series)

268 INDIAN LOGIC, MED SCHOOL, BUDDHIST LOGIC, CELF E

Tarka-fastra' composed by Vasubandhu There exists a Church
An analysis of the Version of this work called Enabling
Tarka-fastra of the Churche version was prepared in
Paramarkha of the Chan dynasty in 49

550. The Tarka-fastra converts of three chapters deading (1)th trely with (1) the five parts of a syllogism (priscingum), (1) analogous rejoinder (pdti), and (3) the points of delent (night within a syllogism (priscingum), (1) the points of delent (night).

In chapter I. Vasubandhu treats of a proposition [praistal, a reason (hetu), an example (udaharana), an application (apanara), and a conclusion (negamana), which constitute the five parts of a subharana.

ayllogism Though according to the Tarka-äästra a syllogism considered of five parts, in the Ronki quoted by Kwei-ke, Yasubanda maintained that a thesis could be proved by two parts only rise maintained that a thesis could be proved by two parts only rise maintained that a thesis could be proved by two parts only rise macessary terms.

the minor term e term (heta) alogous Rejoinder

slogous Re)
(jati) which is subdivided under three heads as follows.

A. A rejonder on the basis of reversion eispraya-khadasis which consists of (1) balancing the homogeneity (addamny, and), (2) balancing the heterogeneity (addamny, balancing the thesis (addays sand), (4) balancing the unquestored (average-sand), (5) balancing the mutual absence (apraying sand), (6) balancing the mutual absence (apraying sand), (6) balancing (balancing the manifelent (addissand), (7) balancing the control (addissand), (7) balancing the doubt the demonstration (syspetti-sand), (8) balancing the doubt the demonstration (syspetti-sand), (8) balancing the sand-difference (average-sand).

aninglessness (narshisg the point in dispute (graterana-cama), (12) balancing the counter-example (gratefquality-cama), and (13) balancing the infinite regression (greenest

C. A contrary regoinder (siporita-khandana), which consists of (14) balancing the non-produced (anutpatti-sama), (15) balance

I Hunyiu Nanjoe Catakara of the Consen Triptaka, No. 1327 yearboothiu. The Jazza kirich Balkharana Delkam pricishly refers to yearboothiu. The Jazza kirich Balkharana Delkam pricishly refers to mannel to be the property of the property of

यणयोग्रित सामक्ष विदेवेषिक्यात्रीतः । " सर्वा काण्यसभागोत्रीयं आयोग्यो विस् ॥ १० ॥

f Siddhe and Dushark, edited by Dr. Satta Chandra Vilva i by the Indian Security of Calculta)

ing the eternal (missa-sama), and (16) balancing the presumption (arthā patti-samā)

Chapter III deals with twenty-two kinds of points of defeat (nigraha-sthana) enumerated below ~

(1) Hurring the monney to an dames proposition . virodha). (4 (5) shifting (4ra), (7) t faming tonutha

٠

(wpostmanniam), and (and the selection of a reason or fallacy (hetvabhasa)

It is to be regretted that neither the Ronki nor its Sanskrit original is available Vasubandhu seems, however, to have used two forms of syllogism, riz a syllogism of five parts at the time of a debate and a syllogism of two parts on an ordinary occasion. The two forms are exhibited below -

(1) Sound 19 non-eternal A as linguars of five parts.

(2) Because it a product

(3) Products are non-eternal like a pot, which is a product and is non-eternal.

(4) Sound is an instance of a product (5) Therefore sound is non-eternal

(1) Sound is non-eternal. A syllogism of two parts. (2) Because it is a product.

CHAPTER III

Systematic Buddhist Writers on Logic

91 THE COMMENCEMENT OF MEDIEVAL LOGIC (450-1200 A D)

In the previous chapter we have seen that from the original Buddhism in the 6th century B C to its expansion into four places of the control of the control

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of Loge

with the problems of the Fogicura and Faibhauka school of physical problems of the Fogicura and Faibhauka school of physical physical physical problems of physical p

02 Aranya Binistina, Paritira or Mancaval Londo, (Circa, 450-520, 3-53)

A content of Dynam

century A D., must have copied the likeness from some earlier specimen, which was taken to Tibet during her sutorcourse with India between 600 A.D and 1200 AD

A peculiarity of this likeness is its cap. In the early Buddhist Church monks were not allowed to weer any head-dress (sade the Paternokkha rules of the Vinava Pitaka) With the introduction of Mahayana in the first century A II by Kaniska, a great change was effected in the dress of monks, and carry of various shapes were invented. The last worn here is called Panchen-shwa-dmar! or "Pandita's red cap," with a posited peak and long lappets. The lappets of the cap were lengthened in proportion to the rank of the wearer

It is not known when the " Parista's cap" was first introduced It is said to have been taken to Tibet to 749 A III by Santa Rakerta "Pantita" was a degree which was conferred by the Vikramatila University on its successful candidates If is not known what title the University of Nalanda conferred on its distinguished



होन दर्वे र स्वार स्वार सामा वर्षे ॥

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88 Eningras Processes destalled to

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The same cross has been you did as a first arrows of ore to the Rade Minard Grown Milhard Grown Surveys

म सामा व व सवन्तादांश्व श्वास वाक्तर :

द्रिकार व्यक्तकार कार्यात्रक व्यक्तकार । स्राप्तां केले स्राप्तां क्षा व्यक्तकार । स्राप्तां स्राप्तां व्यक्तकार । The Acarya returning from his rounds for a meal met the Brahmana they began a controversy, either staking his own doctrine When he had vanquished the Tirtha (Brahmana) several times and challenged him to accept the Buddhist doctrine, the Tirtha scattered ashes, pronouncing meantations over them, and burnt all the goods of the Acarya that happened to be before him, and while the Actrya was kept back by fire, the Tirtha ran away upon Dignaga reflected that, since he could not work the salvation of this single individual, he would not be able to work that of othom Past -٠.

with mean persons Please know that when you have demonstrated it, this Sastra cannot be injured by the host of Tirthas. I undertake to be your somitual tutor till you have attained the stage of perfection. In later times this sastra will become the sole eye of all the sastras " 1 So saving Mačiuści disappeared, and Dignaga resumed his

work and completed Pramana-samuecaya

The Pramana-samuccaya 1 is a Sanskrit work written in anustubh metre The Sanskut original of it m lost, The Tibetan version of but a Tibetan translation still exists Pramina-samuccaya

> तु भ द्वेद भ द्वेद-क्षे व दावद दर बहुद बच हाँ ज़ेंस रह हु हे ! तिंद हैं बहुन बाब वार्ट वा वादें वा शह हे काथ में बाब हिंद की बुध वार में बा मूर हैम स भ अ्व है कर में रंबे चहु कर्नेस से र. केंद्र है। में अरे नम स बहद बडेंस युद में मैक्य बडेंच हु दे वरी क्यूर रें ह

Dyag baser-hon-hean, edited by Rei Sarat Chandra Dee, Bahadur, CIE, p. 101 une as "The Saura on the grouped inferences," rade Takakney's I-teing, p 167

section Mdo, volume Ce i In Teletan it is called Tahat make kun-la-bits pa (—Pramāna sūtra-sanuccaya) or bnest ris ma-kun la-bits pa (—Pramāna sūtra-sanuccaya) or bnest ris markin la-bitt-pa (—Pramana antira-samuccaya) or uncay similaring a companion of all-bitt-pa (—Pramana-amuccaya) signifying a companion of a compa finn of aphroxima on Framana samuecaya) signifing a com-line of aphroxima on Framana, valid knowledge It begins the Rowing down before Sugata - the teacher and protector who Frandan incitrate, and benefactor of the world, I, for the sake expounding Pramana (valid knowledge), put together here arms cattered matter, compiled from my own works "! In the the ing lines it is stated that "Dignage, the subduer of contorrous hos-1958 in all regions and the possessor of elephantine strength, conpiled this from his own works "!

Lis divided into six chapters which are named respectively. [1] Perception (Sanskrit Printed of Tibetan Moneau) Inference for one's own self (Sanskrit StartAnumdan, The Ran-don gr. vice-dpag). (3) Inference for the sake of other St. Review Review Bags, [4] interence for the sake of comments of the sake of the [4] Reason and example (Sanskrit Heladratanta, Thetan de tables-dad-dpo), (f) Negation of the opposite (Sanskrit Apol Thean Thanselwa); and (6) Analogue (Sanskri Jih, 1

Chapter I-Perception

In opposition to Akrapida who propounded four pramanol (means of valid knowledge), Dignaga states in Chapter I of the Pramana-samuccaya

I The volume Ce of the Fetan beyour, meetion Mide, was put at my duposel by the India Office, London through Mr. Thomas

इत्यवर् वनेवश हुँच व द्वव वस्त द्या। बद महार हर रद में नुबंद कुद सम ।

बड्ड के हैं है है जब बहुद इससे बहुद बंडेब हैं।

Ran zun 21 gun 3 da 4 zun 1 (Paten bavus, Mdo, Ce, folio 1) · 夏州州 在太 多之 《 题仁 記言 美山州 新七 日 川

वेंग्स है हर करे नुबुद गुन वस वहमाय हा

WE'L GALLE & SAR CLOOK (Betan bayer, Mdo, Co, fobo 13) 45 H 54 3 H 4 3 4 3 4 3 4 1 4145 } 4 44 g 4 g 4

es made & get and in

(Tabad-ma kun-lag bing pa, Chapter I)

hihat pramānas are only two, viz perception (pratyaksa) and inferar nee (anumāna) All objects being known through them, there is the other pramāna

Dignaga does not give any formal definition of Parception,

Dignaga descripts of objects derived through the channel of the genera. But he describes Perception as that

censes. But he describes Perception as that which, being freed from preconception, is unconnected with name, geous, etc. Suppose a man in twilight mistakes a rope for a make his knowledge of the sunks is a preconception and is not, according to Dignags, an act of Perception Dignags contends that Perception is not connected with the isame, as we can perceive a thing without knowing its name. It is also unconnected with spenies, so that the perception of a thing consists of the knowledge of its individual characteristics alona. Suppose lesses soon Thoughton, which if see, is a peculiar one its infinite peculiarities on only be realised by me who have seen it. If I proceed to indicate this cow to other persons by saying that I saw a cow which is persons the sides of a cow

press to them that (a result of genus, etc."

tion

27.2

kived through Percep-

जिल्हा करणा विकास करणा

Chapter I) whole theory

un his Nyaya-

Dignaga reviews the doctrines of perception of the Vern't for Yogacaras called in Tibetan Builhor pa) and the Samkhyas (called in The Grans-can pa) or Kapilas (called in Tibets)

in other schools

Ser-skya-wa)

Akapada, whom Dignaga designates as Naiya; ika in Tibeli

Dignaga criticises the definition of perception asgiven ty thoughteand

Vilay in ana

ledge which arises from the inter ourse sense organs with their objects, being diff.

Percentions as defined

minate, unnameable and non-erratic syayana in his Bhisys, commentary, admits that this definienquerates only the special factors of perception. The av (diman), etc which co-operate in producing not only percepts but also inference, etc., are general factors and as such not not tioned in the definition As to the objection that the definit fails to enumerate even the special factor of perception, tit them? [manas] which through its intercourse with the soul, pleasure, et brings about their perception, Vateragens observes that the min is included in the sense-argains, it has been designated a sense of in the Vallesika philosophy and the designation has been tack

rigs-pa-can), defines perception as in

EL Em En afta a va :

⁽Promine on corner Chapter D. # 2 E 4 C C CAC " 4C 1

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^{.......}

accepted in the Nyaya philosophy according to the scientific axiom. viz "if I do not oppose a theory of my opponent, it is to be understood that I accept it " ~. •. . • .

perception with generality (samanya), particularity (visca), substance (drawa), quality (guna) and action (karma) on which, as pointed out by Dignaga, the Varievika's intercourse in dependent Oh! what a strange consistency

i Dignaga quotes the Vasiosika definition as follows -हे वृद्ध इसक है कई बच ----

٠.,

عدم جد جدد ک جد اگر جد ۱

र्द् दु श्रद् व कम गृद द्वाव करे वाव व व व व व व व व व व (Pramaga-eamuocaya, Chapter I)

The Sanakrit original should stand thus :-

चालेन्द्रियमनोऽर्थेपश्चित्रयोक् पश्चित्रस्य सदस्यन् ।

But it is actually found in the Variesika-edtre as follows -

चात्रभिपार्थपडिकर्षाद् बडिकवर्षे नदयन्।

(Vaulenian-sitra, 3-1-18, p. 121, Sacred Books of the Hindus, Allahabad), In another place of the Vesicopka-sites in connection with \$10 perception of leasure, etc., the definition of perception, which includes the mind, is stated as ollows :-

चाह्येन्द्रपनमीऽयैगद्विक्षवीत् शुक्रक् से ।

(Vauloulka-stitra, 5-2-15, p. 18), Secred Books of the Hindus, Allahabad) In the Bhlisps of Presentapsida, the mind (surg) is employely mentioned as a 90E99-0125E 1---

चक्राचि प्रतिवादि प्रावस्वनचनुस्तक्तोत्रस्वदि यह।

(Prafastapada Dhayya, p. 186, Vasianugram Sanakret Sories) Dignage quotes the explanatory portion of the Vanicuka definition as follows :-है दरमाद वर व वर्षे व वदर ।

हैं क दर र्थेंद दद बद बस क व वर्जेंच राहे seta gark an ge an Bag H

(Pramitos samuccays, Chapter I) The Sanskrit original of this portion should stand thus ---

मानाम्बिद्धेनारेश्वद इसनुबन्धारियं दि प्रत्यशिति न पौर्तितप् । Compare Praissts-plick who gives a definition of morception (prospakes) which is similar to the one criticised by Dignige -

बामाम्बिक्रेयद्वन्य कर्माविधेययारेकात् चात्रावय वश्चिवरांन् प्रस्कृतस्यो । (Prainstopida Bhileya, p. 186, Versanagaram Sanskrit Serses). 240 140124 foot, Mrt. school, supplied foote, Chat. III.

As to the mind it is not, says Dignigs, a sense-organ, and pleasure (sulfa) etc. are not objects of knowledge. The view, that the Nalyavika, not having opposed the mind as a sense-organtacitly accepts II as such, is untenable. If non-opposition was a proof of assent, it was useless for the Naurasiks to have mertinned the other sense-organs #

Chapter II-Inference for one's self.

Informere scalled in Sanskrit animing and in Tibetan fier dpag) is of two kinds our inference for one's self and inference for the take of others

An inference for one's self' (swirth inuming ran-don-gri firt. alpag) is defined as the knowledge of a thing Definition derived through its mark or sign of three characters

The mark or sign (reason or middle term) should possess one of the following three characters -

(1) Effect (Larger bleng bu) -the mark may be an effect of the thing to be inferred (predicate of Three characters of the major term), eg smoke of fire mittle term

(2) Identity (erabiara ran behin)the mark may be in essence identical with the thing to be inferred, eg a simispa identical with a tree

1 Dignaga observes ne ban man a Da can

> दबद व्य मध्द विद दबद व्य । वन्या ॥ मेर् मेर र्य हे ब COL E GAL GE KARC II

(Pramina samures) a, Chapter I)

The original Sanskrit text of the serve is quoted by Vacaspati Maira thus -म रुकादि प्रमेश श क्षती थाली श्रिवान्गरम्। mfalantama ala malaman anta

(3) Non-perception (anupalabdhs, mi-dmign-ra)—non-perception of the mark may be due to the non-existence of the thing to be inferred, e ≡ non-preception of a pot 14 a mark of nonexistence thereof

Dignaga mentions the views of some logicians who from smoke,
linterans which is the middle term, infer fire, the
major term, which is inseparably connected
with it, and also of others, who from smoke infer the connection

with it, and also of others, who from smoke infer the connection between fire (the major term) and the hill (the minor term). He argues against the first mentioned logicians saying that if they infer fire from smoke they gain no new boots. The state of the

things, whereas here only one thing, viz the hill, is visible, but the other, viz fire, is not visible. What then do we really infer from smoke? Dignaga says it is not fire nor the connection between it and the hill, but is it be fery hill that is inferred.

i Digalga writes —

द्वार पूर्व कर है। द्वार में स्वत्य पूर्व कर है। द्वार में स्वत्य पूर्व के स्वत्य क

दे दह इंद धर ईबाब ग्रंद सुद्ध श्र (Pramana-amusecaya, chapter II) The Sametypt originals of these lungs are as follows —

में चिन्नु धर्मानारं नेथं शित्तन्ताः व्याप्यान्ताः इ धंदम्भ केषि सम्बन्ति शिवतायकौर्यार्थने ने व तित्तरं चर्चा प्रशिवस् चातृ विश्वसीयते । चन्न क्षार्थिति त्राधीर विस्तरों जानवेतना व

Chapter III Inference for the sake of others

An inference for the asks of others' (called in Sandri purthlauming and in Tibetan ghan grider Eli the shall takes blace aped a billion 1 - College

demonstrates to others the conclusion drawn by him through at inference for one's self The pro heate or mater term (called in Sansknt oarnys of

addige and in Tibetan dpsc bya or begrob hyal to the object which is desired by one! Prelimete and to be predicable of (attributed to) the subject (or minor fertil and which is not opposed to perception, inference or verbal feets

mony, en the hill is fiery चंत्रभेशिव दर्व माजि वही कुरते सहित। कराच त्रस्रकोतसास कानी जित्रपंत्रता ।

विश्वास्थितार स सर्वशास्त्र रिसर्ते । त्र प्रविशे त्रपुत्रं धर्म्य स्वधिवानि व

(Premena-sampocava, chapter If). The Einda logician Vicaspau Mujes has quoted and criticised these hose to the Nytya-vartika-tarparya sika, 1-1 5.

al Digning observes -न्दर ने देश में हैं थ दवन है।

बद में ब अर्थेद दें कुथ्य हेंद जैद ॥

(Pramére samucoaye, chapter 211). The Sauskrit original of this worse runs thus -

परार्थानुसानना सरकार्यक्रमाम्बन्धः (Quoted to flokavErtiks-tiks, p 232) Predagtapado defines pararthanumana thus .-

पश्चामधर्मन माध्येन अनिश्चिताचे प्रतिशादन परार्थानुसामस् ।

(Prafastapida Bhānya, p. 231, adited by M.M. Vindhyedvan Fresed Derredia, Visianagaram Sacahri Series) Digniga observes -

> 群衛 有美式 大大 衛 茅町 長年 編 1

44 44 Es es En equ es चिद् डेस ग्रेसम् दस स प्रमुख दर्द ॥

(Pramāņa samuoneya, chapter III)

The Sanskrit original should run thus muter fein. सर्वाधन सम्बोधि। द**स**चार्थानुमानेन शास्त्रवाचाऽनिराक्षतः ॥

(Pramana asmarcays, chapter III)

The law of extension — The law of extension of the middle term (called in Sanskrit pulsa-dharma land in Tibetan phyogathes), which refers to the local area of a reason or middle term in relation to its minor and major terms, is tated as follows —

(1) The reason or middle term must cover the subject or mmor term (palso)

(2) The reason or middle term must be present in the homologue (sanaksa) of the predicate or major term

(3) The reason or middle term must be absent from the heterologue (repaise) of the predicate or major term.

Nine Reasons - It is possible to conceive of nine reasons or

A table of name reasons, in reference to their homologues and heterologues, m given below —

ર્યું જાય દેશ મધુર હું જાય ઍવ એવ વધ ટામ જો ક્ષા કરે દ્વાલ હત્દ 1

हुत मुनुष वि अबुद चुँन्सूस क्वार विंद केंद्र इस व स्ट्रिस वेंद्र र ॥

र कर इस व मानेश हैर र ॥

(Tramāns-samuocaya, chapter III)

The Sanskrit organals of these lines are quoted by Vāosspati Midra as follows —

एवचे रभूगम् देशा यचभवी प्रमुखिका ।

> प्रतेषभग्रचे थ व्यवस्य दिविधासम्ह

(Pramāga-samuerays, chapter III, quoted in Nyāyavārtika-tātparya-tikā on Nyāya-sitra, i 135, p 198. Vizinsegaram Sanekrit saries)

I In the commentares on Nysys, mirrs, I 1-35, Uddyotakara and Vácsapati Mirrs both severely entions Digniga's theory of Rins Ressons Digniga too twiers the definitions of a proposition (protypid) as given by Aksapada and the Minimaska.

કુંદ્ર થઈ મને મુંહિય ન ગૂર્ટ રૂજ કુંદ્ર થઈ મને કુંહિય ન ગૂર્ટ કુંદ્ર થઈ મને કુંહિય ન ગૂર્ટ કુંદ્ર માટે કુંદ્ર માટ

व्याप स मान्द्र में स देश नेंद्र !! (Pramition

The Sanskrit originals quoted by Vicaspets अव व का बचानी वे

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हेवा पाचन भदत्वने ।

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An intersect in the same electrons could in Farchit prise to the country of the c

detroductation to others the restrictions drawn by him thresh as inference for one a self.
The pre-break or major term realled in Penchest animops of

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बंदमां पूर्व वास्ति पदी पूर्वन सहीतः प्रश्य प्रमुख्यमसाञ्च यापी विज्ञतस्य द विज्ञायापां प्रयोगायापा वस्ति । सब प्राप्त सद्भी विज्ञत स्वाप्ति ।

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if rounds a new course all of the new courses are also flat III;

व्यवस्थानम् । त्यान्यस्थानस्थानस्य । व्यवस्थानस्थानस्थानस्य । व्यवस्थानस्य । व्यवस्थानस्य । व्यवस्थानस्य । व्यवस्थानस्य । व्यवस्थानस्य । व्यवस्थानस्

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> क्रम् ०४० १ वर्षे देश देश थ । क्रम् १ वर्षे १ वर्षे देश १ वर्षे १ वरे

(Frankisa samuladya, aliajim iii)

The Renabelt selfined about 5 राज the sa सम्बद्धित सिर्वा सम्बद्धित सम्बद्धित सम्बद्धित सम्बद्धित स

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The law of extension -The law of extension of the middle term (called in Sanskrit paksa-dharma and in Tibetan phyogschos), which refers to the local area of a reason or middle term in relation to its minor and major terms, is stated as follows -

- (1) The reason or middle term must cover the subject or minor
 - term (paksa)
 - (2) The reason or middle term must be present in the homologue (sapaksa) of the predicate or major term
 - (3) The reason or middle term must be absent from the heterologue (ripalsa) of the predicate or major term. Nine Ressons -- It is possible to conceive of nine reasons or

dictory and the others are uncertain

middle towned haban as to

A table of nine reasons, in reference to their homologues and heterologues, is given below -

मंत्रक प्रेश अनुद क्षेत्रक चेंद्र होद दट SH MIN RREDGE WE इस क्यूजरी सबुद बुंबब बरद Me De Snumbu be K a

(PracoEns-esmuoraya, chapter III) The Sanakrit originals of these lines are quoted by Vacaspeti Vaira as follows -

चपचे पत्रयम देशा पणभवी प्रशीसभा।

námneum w वदवय दिविधासमा ।

(Pramāņa-manueceys, chapter III., quoted in Nyāyavārtika-aātparya-likā en Nyāya-citra, 1 1 35, p. 195, Varianezaram Sanakrit zernet)

In the commentaries on Nyëva-effire, 1133, Uddvotakaya and Vicaspati Maira both severely criticiss Dignition's theory of New Ressons. Dignition too. terrows the definitions of a proposition (pranyal) as given by Akapada and the Mimamaka.

देर बाद अपूर् मुंबा स केंद्र दह उम्मानुस दे होद व होद व । ₹ tan ₹ aucai ara 8 ब्रम् स्मार्द दे अदेव दि म

(Pramine comureys, chapter III)

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The Sanskria originals quoted by Vilcospati ren thee:-तप च चन बळाती वे

हेवा जानम सरहरते।

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1	Land the spin spin tile favoration	test to server to apply because	The heated and anneted
2	The reason is whell, present fall) in the homologies	the second as whilly about easts from the belondings	The reach
3	The recent to wholly present [1011] in the homologue.	The meson is partly present (eaddest) in the terral stre	The reason
•	The reason is wholly absent (aunt) from the homologue	(sal to the periologic tre served a apolls breesus	The remend is contradictory
8	The means is shally about the party from the homologue	the reason is wholly absent (used) from the heterologue	The reason is
6	The reason to wholly absent (dear) from the hospologue	The reason is partly present (endant) in the heterologue	The reason is contradictory
7	The reason is partly present (endases) in the homologue	The everon is wholly present (sat) in the heterologies	The resion is uncertain-
	The mason is partly present (endoesn) in the homologue	The reason is whelly absent (assa) from the hatefologue	The rescon is
9	The reason is partly present (sadness) in the homologue	The reason is partly present (asdam) in the heterologue	he reason w
Illustration of the nine reasons.—The nine reasons are illustrated by Digatgs in his Hetorakia (Wheel of Reasons) in which			

he assumes the following as reasons (or middle terms) and major terms respectively -Reasons or middle terms (hetu 1)-(1) knowable (prameya),

(2) a product (kricku), (1) non-eternal (anitya), (4) produced

स चेत् विवरीनोहनाकु दिवशीत्यस्य विवित s

Pramina banducenya, chepter III, quoted un Nyayerartika tatpanya tika on " b Dan ogl . Midra from Pramatos and

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(kria), (5) audible (śrārana), (6) a product of effort (yainaja), (7) non-eternal (aniiya), (8) a product of effort (yainaja), and (9) tangible (spariaja)

Predicates or major terms (sādhya*)—{1} eternal (niiya), (2) non-eternal (sniiya), (3) a product of effort (yainaja), (4) eternal (niiya), (5) non-eternal (sniiya), (6) eternal (niiya), (7) a non-product of effort (syainaya), (8) non-eternal (sniiya), and (9)

eternal (nitya)

Application of the Law of Extension.—Applying the Law of Extension to the Table of Nine Reasons of the Wheel of Reasons we find that the second and the eighth reasons are valid, and the remaining seven are invalid insignated as these are either contradictory or uncertain. Take the case illustrating the first reason in the Wheel of Law I stands thus —

Sound is eternal, Because it m knowable, Like ether and like a pot

Here "knowabilty," the reason, is wholly present in "sound" which is the subject and in "ether" which is a honlogue of "eternal" the predicate. But being wholly prevent also in "a ppi," which is a betrologue of the "eternal," knowabilty becomes an uncertain reason. Take the case illustrating the eighth reason which stanks the

This sound m non-eternal, Because it is a product of effort,

Like a pot, unlike lightning and other

Here "a product of effort" abides in "this sound" which is the subject, and in "a pot" which is a homologue of "non-eterns!" the predicate, but does not abide in "lightning" which is also a

> प्रतेष क्षत्रकातित्वक्षत्र पारण ध्यामाः। श्रतित्व रसजसामां तिसमादिषु वै मर १

(Nyājavāriska tātperya tikā on i 1-35, p. 198, Vasanagram Sanakrit series). The Tribeton termon runs thus:—

चेत्र है है से हे है बर्ट

विसर्द अन्ति हर देश वस हर ।

शि देव देव हुए देव हु है द

(Pramine-amusonys, chap III).

The Sanakrit originals are quoted by Vicespats Makes from Pramine-amusonys, theptor III. thus

নিমাবিদ্যমনীল-ধন্মন বিক বাৰ্থা। । বিমানিমাক দুনবলাবি বাধবা। । 246 IADITA TOGIC. AED «CHOOF" BE DEBLEE FORCE CAPLE IN

homologue and in "ether" which is a heterologue of the product. Here the reason is partly present in the homologue and whole algent from the heterologue and as such is valid

Chapter IV Reason and Example From a certain point of time, the reason or middle term $(x^n)^d$ A matter and mee in Sandard Armand or middle term for a E 10 PROP 194 te eif twee kittele braz affermatier (annie) & if extured that the third extured by it is meaniful a compared negative (exitiera) Tie affirmative pegan La the tring studyed hat he badforte in maine team and the high

is first because it is smooth to purious on the in an agricultive metrol. The fanction of the flowsteen resons to stated this whitever there is a beauties of the thing a grain of by the major term there is Last Specified of the principles of the first and the first section of the principles of the major section of the principles of the princi Inhard by storage to breaton to etpeke were president bett Quellitie to tre grand by all figliates. La meinige de une beteinnen ber the and the ready as also there as structure at each sea southern there we displace

The facilitation director telescoperate and the man a toping Pa at just f of all as

sadharmya) and negative or heterogeneous (vyatireki or vaidharmya). An illustration of the examples is given below -

> The hill is fiery, Because it is smoky.

That which is smoky is fiery, as a kritchen (aftirmative ex-

But that which is not flery is not smoky, as a lake (negative example) The two examples are in fact identical as they both point

out the connection of the reason with the predicate or major term

Chapter V-Apoha -negation of the opposite

According to 4' Αυολα

which is not a not the mutual relation

Compare

yon-tan), action (karma, lag), particularity (visesa, bye-brag, or. khyad), generality (sāmānya, spyi), and inherence (samavāya, hdu-WA)

According to Dignaga, Comparison (upamana, fier-hjal) is useless as it is not a separate source of Сопрыняют, мратала knowledge He says that when we recognise a thing through perception of a similar thing, we really perform an act of Perception Hence Comparison or Recognition of

Similarity is not a separate source of knowledge, but is included in Perception Credible Words or Verbal Testimony (42bda, yid-ches-tshig, sgra-las-byun-wa, or, nag-don) is also re-Credible word, #abde sected as not being a separate source of

> क्ष अवस वर्देन मु रह-र्देद व । बार्द मेच कथा है हैंद वर खेद ॥

(Pramana-camucoaya, chapter V)

केर बहल वर्षेत् दु दूव होद क्षेत् ११ (Premios-mmucosys, chapter IV)

Vois a very interesting discussion on it in the Nyāyavārtika, 1-1-5, where the Brāhmana Logicius Uddyotakara defends the Nyāya-stira and the Nyāyabhaye from the attacks iil Diguage.

ब्रुवय द्वार व है व दवन वया। बंद स स्वत् भेद द क्रूद दे ॥

(Premëna-samuomya, chapter V)

मचानुधानवेथेर् कोचैसीहे विके. विषय १

(Slokavērtika, šabda parircheda, verse 15)

knowledge Dignaga asks "What is the significance of a Credible Word ! Does it mean that the person who spoke the word is credible, or that the fact he averred iscredible?" " If the person," continues he, "is credible, it is a mere inference. On the other hand if the fact is credible, it is a case of Perception" Hence Dignaga concludes that Credible Word or Verbal Testimony not a separate source of knowledge, but is included in Perception and Inference !

The mark (middle term) " is present where the thing to be

inferred (major term) or its homologue is Law governing the present, but absent where the thing or its homologue is non-existent, eg smoke is present only where there is fire or any thing homogeneous with it, but absent where there is no fire nor any thing homogeneous with the same

Chapter VI-Applogues or Far-feeched analogy

In this chapter there is an explanation of the Analogue or Far-fetched Analogy (called in Sanskrit jats and in Tibetan Itaggood) which is of various kinds , such as (1) praptisama (phragmtshung), (2) aprapitsama (ma-phrad-mtshung). (3) varnyasama

> क्ष्यानुसानयो**रेक्यं भूभादग्रा**नुसाववत् । २०॥ चन्द्रवनिरेकास्यानेक प्रसास दर्शनाम । यम्बन्धपर्यकासम् प्रतिपतिरित्ती यस ॥ ॥ ॥ प्रसाचास्यप्रमावतानदृरशायां वोधनातः । वामानाशिवयसाय वैकासाविवयान्यास् ॥ ०० ॥

(Slokavärtika, čabda pariocheda)

लिर डेम डेम है में कह का।

है बच हैय स दवन गरें देर ।। (Pramāna samuccaya, chapter II)

The Senekrit original is quoted by Vacasputi Visca thus -

चाप्रकाक्याविभगाद धासान्यादन्यायना ॥ (Nysyavärtska-tätparya-tīka on Nysya-edtra, 1-1 7)

Vide Uddyotakura's rejoinder in the Vysyavsrtika, I ! !! हैस दावा र दर दे अध्दर्भ वा

विंद दह केंद्र व केंद्र योग ।। (Pramilina samueraya, chapter II)

The Sanskrit originals of these lines which have been quoted and criticised by Uddyotakara, run as follows -

चन्नेवेदय तन्तुष्येः चङ्कावी नावितात्वति व (Nysyavārtika, 1 1-5 p 59 Bibliotheca Indica, Calcutta) I For an explanat on of these terms wide the Nyawa-at

(briod-mtshuns), (4) avarnya-samā (ma briod mtshuns), (5) anutpatti sama (ma-skye)-mtshuns), (6) larya sama (hbras-mtshuns), (7) sadharmya-sama (chog-mthun-mtshung), (8) vaidharmya-sama (chos-mi mthun mtshuns), (9) vikalpa-samā (rnam-rtog-mtshuns), (10) unalabdhısama (dmig; pa-mtshung), (11) samsaya-sama (thetshom-mtshung), (12) arthapatts sama (don-rtog-mtshung), (13) sādhyasamā (begrub-bya mtshune) and (14) prasanga-samā (thalwa-mt-huns) Some other kinds of analogue are said to be enumerated in the Tirthika works

95. DIGNIGA'S NYEYS-praveis.

The Nyāya-praveśa 1, or rather "Nyāya-praveśo-nāma pramana-prakarana," is another excellent work on Logic by Dignage The Sanskrit original is lost There exists a Tibetan translation of it which extends over folios 1.3-198 of the B-tan-hgyur, section Mdo, volume Co The translation was prepared by the great Kasmirian Pandita Sarvajna-sri Raksita and the Sakya monk Grag-pa rgyal-mtshan-dpal-bzan, in the great Sa-skya monastery of Western Tibet The work in Tibetan is called Tshad-ma-rigopar hing pahi-ago signifying the "Door of Entrance to Logic It opens thus -

A Syllogism-Nyayavayava,

Some of the subjects discussed in the Parts of a Syllogum 3 work are noticed below --

(NySya-praveda),

In Tibeten Rigg pohi yan-lag (Equi of us, uq) and in Sanskrit: Nysys-१८) तरक (ऋत्वावधव) ।

I I consulted the Nywys-prayeds in the volume Ce of the Tibetan Patan hypur which was pieced at my disposal by the India Office, Lendon I have also

व्यव वर्ड में सुन क्षेत्र के के gr gr 484 tratt \$44 £1

अर्देद सक्तदर, है हैं व स दत्रण ! क्षर हर्ष्य व्यवस्था स्थापन स्थापित हरू ह

In a any a fin age at 1

Francisco account of to the distantinesse in second prouve of a nivious body, a nest, of both & mail a both Readus in Die er jein der bei alle bei fiel fo mie und hill purhas on Sharmen and St. Timbah pflangs of the The major terms in charmon and as granded glange of the party of the p parting or charges on These Sugarings has at the Dit to be to the and the first and mark and determined the set stated the second that the state of the second that he are the second that the tions on all land in 23 miles training at most of matern in the reason of the reason o The rearrance of Chaten glab State of Symploges.
The rearrance relief us has easy dividence for Chates graph of Secretary and the contract of to of two hinds one it is conference on another publication of Tiletin of a mit or pay and fit beforegoment to figure marthampia is Biteras et mesigistes po

The I em of room ag to sel fren " E of the and in the Sections.

- 11: The hill or form

 - 131 til that has som do se fory the a \$ 1/2 cm, and whiteen m t fery tas more to le Lie a lake

Here bill' is the minor term "Erry" the mayor term, and the the middle term 'hitchen a homogeneous example, and 'hit's beterreepenus example

The Miner Term.

A minor term and a major term Lake together constitute a proposition, eg Thusia

The hall (minor term) is flery (ma) is term?

A proposition which is offered for proof in a Thesis There are certain types of these which cannot stand the fe of proof and are therefore fallacious. The Follories of Thesis, I

The following theses are fallacions:-

(1) A thesis incompatible with perception, such as " sout m maudible "

(2) A thesis incompatible with inference, such as "AP (Really "A pot is non-eternal, because It is a product.")

801 ----108

I In Tibetan; phyogyltar-man (3qu-px gc.); and in Sanskrit - pake PPSw (डेब्रामीस)।

(4) A these mecompatible with one's own belief or doctrine, such as A Vaisesika philosopher saying "sound = eternal"

(5) A thesis incompatible with one's own statement, such as

"My mother 18 barren,"

(6) A thesis with an unfamiliar minor term, such as The Buddhut speaking to the Samkhya, "Sound is perishable." (Sound is a subject well known to the Mimämsaka, but not to the Samkhya)

(7) A thesis with an unfamiliar major term, such as Samkhya speaking to the Buddhist, "The soul is animate"

(8) A thesis with both the terms unfamiliar, such as The Vaisesika speaking to the Buddhish. "The soul has feelings as

pleasurable, eto."

(The Buddhyst deals neither with the soul nor with its (selings)

(9) A thesis universally accepted, such as "Fire is warm" (This thesis cannot be offered for proof, as it ≡ accepted by all)

The Middle Term and the Major Term,

Three Characteristics of The Middle Term (helu) must possess the Middle Term 1 three characteristics, viz —

 The whole of the minor term (pakes) must be connected with the middle term, e.g.

Sound is non-eternal.

Because it is a product, Lake a pot, but unlike ether

In this reasoning, "product" which is the middle term includes the whole of "sound" which is the minor term

(2) All things denoted by the middle term must be homogeneous with things denoted by the major term, e.g.

All things produced are non-eternal, as a not

(3) None of the things heterogeneous from the major term

must be a thing denoted by the middle term, e.g.

No non-non-eternal (that is, no eternal) thing is a product, as

Tf per requirement the market same as goth and do by a Q ? the well-lift;

(1) All II in R.

(2) All R 18 P (3) No R 18 non-P.

l Called in Tibetan, team tahaga ni tahal-geom (सुद्ध-प्रेम् व देव स्तुम) and in. Sanakrit Lingsaya trairijayam (विश्वका प्रकार)।

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Now, the negative aspect of the middle term, six no R n P. only confirms the truth conveyed by one of the positive cets, six all R is P Hence we may put aside the negative ect, and exhibit the positive aspects as follows:—

(I) All S is R

(2) All R № P

Again, in the above instance 'R' and 'P' may be taken in whole extent or partially. So the two positive aspects tioned above may be fully exhibited as follows:

- (1) (a) All S is all R
- (b) All S is some R
- (2) (a) All R is all P (b) All II is some P

Combining aspect (1) and aspect (2) together, we find that a gum may be of any one of the following forms —

All II is all P (conclusion)
 Because All S is all R.

All R is all P

- (2) All S is some P (conclusion)
 Because All S is all R,
 All R is some P
- (3) All S is some P (conclusion) Because All S is some B All R is all P
- (4) All S is some P (conclusion)
 Because All S is some R,
 All B is some P

Hence we find that Dignaga admits only two conclusions, vis.
All 5 is all P. and

All S is some P

the second and third of the characteristics mentioned above indicate the relative extension of the midsite remain the factor and major term. They show that term as the term superstally, fuverable, term to purably connected with the major. This universal, invariable, or inseparable connection

them is called in Nankrit Fylpts and in Thetan Kâysh was, as far as I find, first discovered by Dignaps outposing that the middle berso or reason is R, and the term or products is I', the connection between the two may be symbolically set forth as follows:

(I) ATE it all P. and (2) ATE manual P.

Fourteen Pallacies

Owing to the violation of one or more of the three characrations of the Middle Term which may be of fourteen kinds as follows—

A. The unproved (Sanskrit Asiddha, Tibetan Ma-grub) which occurs.

 When the lack of truth of the middle term is recognized by both the parties, e.g.

Sound m non eternal, Because it is reside

(Neither of the parties admits that sound is visible)

(2) When the lack of truth of the middle term is recognized by one party only, e.g.. Sound is evolved.

Because it is a product

(The Mimameakas do not admit that sound is a product)

(3) When the truth of the middle term ≡ questioned, e g.

The hill is fiery, Because there is purpour

(Vapour may or may not be an effect of fire, and may or may not be connected with it otherwise)

(4) When it is questioned whether the middle term is predicable of the minor term. e.g.

Ether is a substance, Bocause it has qualities

(It is questioned whether ether has qualities)

Il The uncertain (Sanskrit Ansicita, Tibetan: Ma-neg-pa)

(6) When the middle term is too general, sbiding equally in the major term as well as in the opposite of it, e.g.

Sound in eternal, Because it is knownile

(The 'knowable' is too general, because il abides in the eternal as well as the non-eternal This is a fallacy of being too general, called in Sanskrit: Sādhārana, and in Tibetan: Thun-mon)

(6) When the middle term is not general enough, abiding neither in the major term nor in its opposite, e.g.

Sound II eternal, Because at is audible,

I In Tibetan: Commission liter gone (454 date he he.) and in Senebric Heivabhan (famings) 1

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(This is a fallacy of being not general enough, called in Sanskrit Ashibarana, and in Tibetan Thun-mon-ma Jin).

(7) When the middle term abides in some of the things home geneous with, and in all things beterogeneous from, the major term, en

Sound is not a product of effort Because it is non-eternal

(The non-eternal abides in some of the things which are products of effort, such as lightning, and abides in all this which are not non-products of effort)

(8) When the middle term aludes in some of the thir heterogeneous from, and in all things homogeneous with, t major term, # g.

> Sound is a product of effort. Because it is non-eternal

(The non-eternal abides in some of the things which are I products of effort, as lightning, and abides in all things which a products of effort)

(9) When the middle term abides in some of the thin homogeneous with, and in some beterogeneous from, the maj term, e q

Sound is eternal.

Because it m incorporeal

(Some incorporeal things are eternal as ether, but others at not as intelligence)

(10) When there is a non-erroneous contradiction, that i when a thesis and its contradictory are both supported by wha appear to be valid reasons, e g.

The Vsišenka speaking to the Mimamsaka

"Sound is non-eternal,

Because it is a product "

The Mimamsaka speaking to the Vaisesika. "Sound is eternal.

Because it m always andible "

(Both of the reasonings are correct, but as they lead to contradictory conclusions they are classed as uncertain)

C The contraductory (Sanskrit Firuddha, Tibetan ligalwa) which occurs .

Which When the middle term is contradictory to the major term, eg

Sound is eternal. and se as a moduet.

(12) When the middle term is contradictory to the implied major term, e.g.

The eyes, etc , are serviceable to some being, Because they are made of particles.

Like a bed, seat, etc 1

(Here the major term "serviceable to some being " is ambiguous, for, the apparent meaning of 'some being' " 'the body,' but the implied meaning of it in "the soul" Though things 'made of particles' are serviceable to the body, they are not, according to the Samkhya, serviceable to the soul which is attributeless. Hence there is contradiction between the middle term and the implied major term)

(13) When the middle term is inconsistent with the minor term, eg

Sāmānya (generality) is neither a substance, nor a quality, nor an action;

Because it depends upon one substance and possesses quality and action. Like generality-particularity-(Sāmānya or generality does

not depend upon one substance, etc)

(14) When the middle term is inconsistent with the implied

Objects are stimula of action;

;**

appreheuded by the senses Obt - 4 , meaning (1) things and (2) purinconsistent with the mmor term in

The Example,

An example before the time of Dignaga served as a mere familiar case which was

> a universal proposition, universal, invariable or

that the author of Nyaya-prayeds 4 the eldest of the works on Sickhyn proposition expressive of the universal

injur form nervet as the major premise Arstotle. Il was long unknown in proposition marks a new era in the inseparable connection between the middle term and the may term, which stand to each other in the causal relation of it relation of inherence. cm

The half as fiers

Herause it has smoke

All that has smoke so fiery so a kitchen (homogeprosect) ample)

The above example is homogeneous. A heterogeneous H ample se thus given -

Whatever is not fiery has no smoke as a lake

Examples have already been stated to be of two kinds of (1) Homogeneous and (2) Heterogeneous Fallacies of the home Froh of these kinds becomes fallacions genrous example 3 under certain circumstances Fallacies of the homogeneous example are the following -

(1) An example not homogeneous with the middle term, "?

Sound is eternal. Because it is incorpored

That which is incorporcal in eternal as the atoms (The atom- cannot serve as an example, because they are not

incorporeal This is called a fallacy of the Excluded Middle Term)

(2) An example not homogeneous with the major term, eg Sound is eternal.

Because it is incorpored, That which is incorpored in eternal as intelligence

(Intelligence cannot serve as an example, because il mot eternal This is called a fallsey of the Excluded Major Term)

(3) An example homogeneous with neither the middle term nor the major term, so

Sound is eternal. Because it is mensportal,

That which is incorpored is eternal, as a pot

(The pot cannot serve as an example, because it is neither incorpored nor eternal This is called a fallacy of the Excluded Middle and Major Terms)

12 Sanskitt Sigpsunde glatgitappges (didentialatielia) !

hulory of Indus Logic, and shows a great development of the principle of indus-I Called to Tibetan. Chorathum-dpo-ftar-genen wa (মধ্য লবুর্ক কুর পুর ব) and

Whoever is a speaker is passionate as a certain man in Magadha

(Though a certain man in Magadha may be both a speaker and passionate, there is nevertheless no universal connection between being a speaker and being passionate This is a fallacy of Absence of Connection, called in Sanskrit Anancava, in Tibetan Ries-au-hgro-wa-med)

(5) A homogeneous example showing an inverse connection between the middle term and the major term, a g

Sound is non-eternal.

Because it m a product of effort, Whatever is non-eternal is a product of effort, as a not

(The pot cannot serve as an example, because though it is both non-eternal and a product of effort, the connection between the major term and the middle term has been inverted, se all products of effort are non-eternal but all non-eternals are not products of effort This is a fallacy of Inverse Connection called in Sanskrit Fingelfannaya, in Tibetan . Ries-su-haro-waphyin-ci-log-pa)

Fallacies of the heterogeneous example Fallacies of the betero geneous example 1 are the following -

(6) An example not heterogeneous from the opposite of the middle term. e o

Sound is eternal.

Because it is incorporeal, Whatever is non eternal is not incorporeal, as intelligence (Intelligence is non-eternal, yet moorporeal. This is a fallacy

of Included Middle Term in a heterogeneous example) (7) An example not beterogeneous from the opposite of the major term, e.g

Sound is eternal.

Pecause it is meorporeal

Whatever m non-eternal as not meorporeal, as atoms

(The atoms are not meorporeal, yet they are eternal a fallacy of included Major Term in a heterogeneous example) (8) An example heterogeneous from neither the opposite of

the middle term nor the opposite of the major term, e a Sound is eternal.

Recause at 14 meorporeal, Whatever m non-eternal is not incorporcal, as a pot,

[.] I Called in Tibetan - Choemi-withun-dpo-ftur guan-wa (Xu li sega çir ga 4) and m Sanshrit Vardharmys dratantabhasa Twangementere 1 1

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(A pot is neither eternal nor incorporeal. This is the state fallicy of Included Middle and Major Terms in a belowered

example) (9) A heterogeneous example showing an absence of dear nection between the middle term and the major term, * f

Ti to person is passionate

Where is non passinate to not a speaker, as a pure of

(This is called a failing of Absence of Disconnection of a l'eterramente example)

(in A hetenogeneous example alowing an absence of invest

discense ton between the mable term and the major term # hourst see a eternal

Continent to a product It aleser to man prestant to not non eternal as other

The example should be paretted as

Whatever men non eternal se eternal, is not a profit

as other. This is called a fallary of favoried Section if a later consums examile

\$7 the three & rule of falls one out the Thomas Will's Term and Frammle, are fa's so of beaming. Hefstate # feat of the

Ranobrit Tiones antim Titogan wan bireine ermeinte beffet ne and to the menuine is she eithered was even of the faile of

of enmandicant Palls a of Enfanteine e all of in Reself I collected and to Thaten Fin Liber floo and mil proposed

96 Dign tga's Hetu-cakra-hamarn

(Lone of Nune Reasons).

The He	tu cakrs-hamaru l	a another	small treatise	on Logic
by D'i	The Constrat or	anal glast	Lut a T Later	- +gla-
tion				94.
The '				of
Za-he				1 18
called Cten	taken ton bloken t	d 10 J	all and a sea for	1642 4

teristics of the Reason (or Middle Term) ""

In this work Dignalge has analyzed all time possible relations between the middle and the major terms and has found that there are among them two relations which conform to the three characteristics of the middle term shready laid down, and the remaining severa relations are at varance with those characteristics. Accordingly he has concluded that only two relations are valid as will be evident from the annexed diagram.

97 Pramāna samuccaya-vytti

The Pramapa-samuceaya-writi is a commentary on the Pramana-samuceaya by Dignaga himself The Sanskrit original of this work is jost, but there exists a Thotan translation which extends over foliog 12—26 of the Sites because got a 3dd and the Sites because got and the S

क्तस.स्ट च्येत्रेच व सिर्बच्छत एव । वर्षेत्र तह टै या व्हूलबालह्द यह ।

बर्द व स्वयायकर कर छ । बर्द व स्वयायकर कर छ ।

(Hetu-chakre-basearu)

I brought a cepy of the Theses version of the Hetn-cakra-hazaaru from the monastery of Labrang in Sakhan which I visited in June 1907. The work is probably the same as the Hetn-divisealizate. Need Takskunin Lielag, p. 187.
I The Hoth-calra is also called in Sanskint Palmodharma-colra and in Thotan Physicalcog (subh) blube-10.

3041 INDIAN ERHIC ME'S MINSE, BERICHTER EISTE, CRAF ID

the end of the work it is stated that "led on by the comment Manjunitha ithe g of of learning Dignigs the great datest in of sharp mielles a wrote it is a stern which is an deep as the post

There is another translation of the Francia and caracia in Tiletan extending over folios 94 193 of the Printing section tide volume Ce. It was prepared by the led in the Home or Kanaka Varma (called in Tiletan (ser cas gardal 4.) the Teletin interpreter Dad pa ice-rab in the consistery of the walusten enne

By. Pramana sastra Nylya pravosa

Pramatic states Nyaya pravess' to another work by Dignies It was translated into Chinese by the Chinese interpreter The sam-team. The Chinese version' was translated into Tiletan by the Chinese scholar Dge see-sin gyan and the Tiletan mont storgshon in the sa-ka monastery of Bestern Tibet. The sery venerable Chinese monk Dharmaratas (called in Tibetan Chos Avi rin-chen; who estited the Tib-tan version compared it thoroughly with the Chinese version. The Sanskrit original of the work appears to be lost but the Tibetan version still exists. It consists of folios 188-193 of the B-tan-hg ur section Mdo, volume Ce. In Tibetan the work is called Tshad-mahi-betan-beog-rig-pa-lihjug-pa signifying "An Entrance to the Science of Logic" The Chinese title of the work is is en-min eshihi-cin-liki-lun

Alambana-pariksa

The Alambana-parises a is another work by Dignaga The Sanskrit original of this work appears to be lost, but there exists a Tibetan translation which consists of one folio only (folio 180) SYSTEMATIC WRITERS ON BUDDHIST LOGIC-PARAMASTHA 301

The work in Tibetan
n Examination of the
myocation to Buddha

100 Alambana-parikeā-vṛttı

The Alambana-pariks1 vitti is a commentary on the Alambana-pariks3 by Dignaga himself. The Sanskrit original of this

filter

101. Trikāla-parīkeā,

The Trikala-parities is a work by Dignaga The Sanskrit

L'amination of Inter limes"

102, PARAMERTHA (499 A D -609 A D)

Paramartha, born in 499 A.D., was a Buildhist ascetic

Cuma in 550 A D he translated Vasubandhu's Turki éastra into Chinese He is said to have translated the Nysys attr., too It

¹ I have consulted the xylograph of this work as contained in the Inda, Office London
1 I have consulted the Tabetan xalegraph of this work as contained in the Inda.

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is further reported that he wrote a work called Ny5ya-bhasys or an explanation of the Ny5ya-sotra in five volumes.

103. SACKARA SVÄMIN (ABOUT 550 A.D.)

Sankara Svāmin, as it appears from Chinese record, was in the control of Dignāga. He seems to have been a native of Soniter India Logic m said to have been handed down by Dignāga through Sankara Svāmin and ten other masters to Silabbard, who was the head of the Nalanda University, and the faronizate teacher of the Chinese pigrim, Hwen-theang, in 535 AD Acord a work called Hoturdyā Nyāya-pravess ášsira, or Nyāya praves in 647 AD This work seems to be different from the "Nyāya praves" or more fully the "Nyāya pravesona" or more fully the "Nyāya pravesona" or more fully the "Nyāya pravesona" which, as we have seen, is ascribed by the Thetast to Dignāga

104 DHARMAPÄLA (ABOUT 600-625 A D).

Dharmapala, a logican, was a natire of Kāscīpura in Drivida (modern Conjeveraha in Badana) He was the eldet son did the secondary of the secondary from his childhood he had the secondary from his childhood he had the secondary from his childhood he search that the secondary condecended to entertain him at seast in the svening of that day his heart was oppressed with sorrow and, assuming the robes of a Baddhist recluse, he left home and applied himself with unflagging carrections to learning. He was admitted into the University at Nalandá in which acquired great distinction. Subsequently be became the head

The fingers W [1] observed

^{17. 5} Year Bunyou Nanyo's Catalogue of the Chances Treptaka, No 1216, and

A year [No. 17]
Appendix Debens do not know Sankara Svämm a ml The Chinese palgram
Appendix Debens do not know Sankara Svämm a ml The Chinese palgram
Debens do not be seen gill - debens de spale and the palgram and the seen control of the control of the seen control of the co

corresponder from that of 1224?
of 1216 different from that of 1224?
if 1216 different from that Records also Tababases I tong, p Iva, and Budyla
pp. 110—22 and 200. to the
pp. 110—22 and 200. to the
Angula Catalogue of the Changes Tripitals, Appendix 1, No 18

of the University. He must have retired from Malanda before 605 A D, when Hwen-theang suited it, and found that Silabhadra had succeeded him in the headship of the University. Dharmapala conjointly with Bhartrham composed a Beda-write on Panini's grammar.

He was a follower of the Yogackra philosophy, and was the author of several works used as (1) Alamban-pratyaya-dhyanaśastra-vyakhya, (3) Vidyamatra suddhi-śastra-vyakhya, and (3) Sata śastra-vaipulya-vyakhya which was translated into Chroson in 850 AD Hwen-thang, who vanted Inda, in 629 AD, found in Kauskambi the ruins of a mousatery where Dharmapala had refuted the arguments of the berwice

105. ACERYA SILABHADRA

(635 A.D.).

Silabhadra' belonged to the family of the king of Sama tata, (Bengal), and was of the Bethamson caste Ee was a pupil of Dharmapalia at the Nalanda Unaversity of which unbesquently be became the bead. The Colinese pulgrun, Hwon-thang, was his pupil'in 635 A.D. Silabhadra was a great logician and master of Satrzas

106. ACARYA DHARMAKIRTI (ABOUT 635-650 A D.).

The excellent Dharmakirt, alled in Tibetan Chor-grags,
Darmakirt's life according to the accounts of all earlier
sages, was born in the south in the kingdom

of Cudamaqi. Since, however, there is now no country of that hame, and ance on the other hand all the orthodox and heterodra alke name or the other hand all the orthodox and heterodra alke name of Trumslays as the brith-place of Dharmatirit, it because the control of the cont

years old, he was already deeply versed in

Western World, vol. 11, p. 110; and

Code or Chole country in the Eastern the Decree, Fede Francoustrities



SYSTEMATIC WRITERS OF BUDDHIST LOGIC-DHARMAKIRTI, 305

Dharma (doctrine) up as the prize they began the debate, and finally Dharmakirti was victorious Kumārila and his 500 followers became followers of Buddhs ¹

Dharmakirti further withstood the Nirganthas (Jamas).

Dharmakirti tramps

The Marvatan and others, who lived within
the range of the Vindhya mountains.

Larning to Dravah (Dravda) he challenged by creer those who
were ready for debate. The majority of the Tirthas fled; and some

Dharmakirt towards the end of his life erected a vihats in the land of Kaings, and after having converted many people to the Law (Dharma) passed away. Those of his pupils, who by their lives had become his Brahms, carred him to the cometery for cremation. Then there fell a heavy rain of flowers, and for even days the whole country was filled with fragrance and musio.

This Active (Dharmakirti) and the Tibetan king Sron-tsangam-po are said to have been contemporaries, which statement

might be accepted as authoritative
From this account it is evident that Dharmakirti was a

Dharmakitris see pupil of Dharmapala As the latter lived in 635 A.D. Dharmakitri must also have lived about that time. This date agrees well with the statement that Dharmakitri was a contemporary of the Tibetan king Sron-

l This tradition, which is recorded in the Chog bying of Thealths, is repeated in the Dyag-hamilton-hand, as follows — ইয়া সাম্ভ্রাই প্রকাই এবল ইয়ার প্রশাস্থিত ক্ষিত্র প্রকাশন, মুখ নাইশাস্থ্য সূত্রী বুল ক্ষান্ত বুলি স্থায় বুলি বুলি ক্ষান্ত ক্

भूत यह देश संक्ष्य के पड़े हुं से हं थर पड़ क्षेत्रिया ।

(Dong-beam-ljon bean, edited by Sarst Chandra Des, || 106).

The street, may be translated thus "Upon this Kumirila and surged and appeared with 600 stemdants for deleats, linear detacted in and that attendants become, improper of the etransfurary pietys, followers of Juddia.

While spicering is the Vandrys mountained Dharrakiri, was lavied by a pesthwurng king who, as a token of homeer, but the following inserty thus recorded on his gairs and

द्वार के क्ष्य के स्वाप्त कर है । व्याप के क्ष्य विद्यापत । व्याप के द्वार के द्वार कर विद्यापत ।

. (ऐक्टर-क्रिक्ट क्रिक्ट क्रिक्ट

If Dharmskirti, the son among disputants, sets and his doctrines alson or die, the false doctrines of the Tirthikas will then rise. tean-cam-po who lived during 627-698 A.D 1 II seems that in 635 A.D , Dharmakirti was very young as Hwen-thsong does not mention him On the other hand I-toing, who travelled over India during 671-695 A D . declares eloquently how "Dharmakirti made further improvement in Logic" after Dignaga The Brahmanic logician Uddyotakara is attacked by Dharmakirti. The Mimameaka Suresvaracarya, author of the Brhadiranyakawartika, and the Digambara Jaina Vidvananda, author of the Asta sahasrika, have on the contrary enticised the definition of perception (Pratyalsa) as given by Dharmakirti, who is sometimes designated by the shorter name Kirts. Vacaspats Misra too quotes Dharmakirts to criticise him.

107. Premaus-vartike-karika.

Dharmakirti is the author of numerous works on Logic. The Pramana-vartika karika is one of them A verse? of this work was quoted by the Hindu philosopher Madhavacarva in the 14th

1 Yeds Wasnitef, p 54, and Cooms de Koros's Trinstag Grammer, p 183

2 Takakunu's I. teing, p lysu 2 Vide K. B. Pathak's "Bharttheri and Kumfrila," Journal of the Bombay Branch of the Royal Amone Society, 1832, vol. 2734, m 229

पिष्येष अविशासायाहिति प्रशासी विशा 4 Cf.

उत्पन्नाचि प्रतिक्रेष्टं की बेनाची व चंत्रच. इ

(Surcivere's Brhadfranyaka-virtika, ohen vali # Vide Journal of the Bombay Branch of the Royal Ametra Somety, vol. 212, 1995-97, p. 50

1 Cf यशांच प्रयंतीर्शः-

तथात्राचें त च जाने चालाभाषचश्चमः।

श्वर प्रतिविदेशादक्षणीए म एक्स ॥

"Vacespeti's Bhāmati on Vediniesütra, 2-2 281.

The verse runs thus -

थेदेच श्रामिशिशाने. इधेवेन्दाविशहरे **॥**

(Prauding-virtake-kirakii quoted in Medbavacerya's Sarvadareanasan graha, chapter on Bauddha dar-

The Tibetan version of the verse runs as follows -हुंस जेस व्हित यस है य स्ट्रेस हैं। क्षेट्र पर व दद अवेंद्र य पढेद ॥

Pramāna-vārtiku-kārikā embodied in the Betan-hgyur, Mdo, Ce, folko 233 I see Louis de la Valles Pous sen's La Bouddhisme d'après les sources brahmaniques, p 34)

century A D The following story 1 is told regarding the composi-

It is said that Dharmakirti studied many dialectic saistras. Once at but his sprint was not satisfied. Once at Digraga, he heard the house of one Livara Sena, a pupi of the first time, he at once became as proficernt as Israra Sena who had minutely studied the work. When he heard it the second time, he became like Digraga, the author of the work, and when he heard it the third time, he recognized several errors in the work. When he mentioned them to Israra Sena, the latter so far from being displaced, told him tath he was at hierty to confain all the mittakes of the work and to prepare a critical commentary on it. With the permission thus received he composed a metrical commentary on the Pramana-samuecaya called the Pramana-samueca

The Sanskrit original of the Pramana-vartika appears to be lost, but there exists a Tibetan translation Bubjects of the work of it in the Batan-heyur, section Mdo, volume This translation was prepared by the Indian Ce, folios 194-258 sage Subhūti-śri-śānti and the Tibetan interpreter Dge-wahi-blogros The work in Tibetan = called Tshad-ma-rnam-hgrel-gyitshig signifying "Memorial Verses explanatory of Pramana or Sources of Knowledge" The work is divided into four chapters as follows .- (1) Inference for one's own self (in Tibetan Ran-oudon-rieg-su-dong-pa, in Sanskrit Svarftinumana), (2) Establishment of Pramang in Tibetan Tsad-ma-grub-pa, in Sanskrit Pramana-siddhi); (3) Perception (in Tibetan Mnon-sum, in Sanskrit , Praticakea); and (4) Words for the sake of others (in Tibetan : Gshan-gyi-don-gyi tshig, in Sanskrit · Parartha-rakya) The colophone of the work runs as follows :- " Here as finished

> દેશ કર્ડ દેવાના વાલ કર્ડ કર મહાન વધિત છે! વીર ઉત્તાર માના કરે જુનાનું દે કર્મિત વર કરીના છે તેન ક્રે. રૂત્તા ગુર્ને દે ટિવેર છે! કરે માફેલ્લા કર્મા હોતા કરે જિલ્લા ક

बणुद हु केंद्र करें क्ष्मा व देद में द्राव प्रसाध कर्मद प्राप्त कर्म में !! (Pramine-vērtike kārikē in Petan hypur, Hido, Oc. Inst ESS).

Fide Dr. Satis Chandra Vidyabhusana's Introduction to "Rilingual Index of Nylyabindu" published in the Bibliotheta Indica series of Calcutta.

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the Pramana-vartika-kārikā of Šrī Dharmakīrtī who was bern in a family of the Decean, who exposed largely the errors of all the vicious texts (of the Tirthikas), whose fame filled the entire earth, and who as a great sage had no rival "

108. Pramana, vartika-vrtti

There was a sub-commentary on the Pramana-vartiks-kinks called Primara varieties retti by Dharmakirii himself. The Sur-krit original of this work is lost There exists, however, a Tibetan translation of it in the Batan-hgyur, Mdo, Ce, folios 420-535 In Tibetan the work is named Tehad-ma-rnam hatelgyi-hgrel wa In the concluding lines of the work Dharmshirti is described as "a great teacher and dialectician, whose fame filled all quarters of the earth and who was, as it were, a lion, pressing down the head of elephant-like debaters ** \$

Pramana vinišcava 004

Pramāna-vinišcaya, quoted by Mādhavācārya, is another work on Logic by Dharmakirti. The Sanskrit original of this

I I have consulted the Tibetan zylograph of this work embodied in the Pitathower of the India Office, Lendon.

र देशोश व देन III लह हेर अ लेश संब श यह शहर III देते हैं संबद्ध पर अहर वह शहर है सेंबास स श्रम धर हुन घर पूजाल य उन द्वाप होंड दर्धन केंस गुणाल क्षर य ह

(Praměna-věrtika vrtti openinz lines) s The following versee of Preminer-varieties were quoted in the Sarwarderson amongaine, chapter on Bouddhe deniene, by the Hindu philosopher Midhavietra in the 16th contury AD —

मान्योत्नुभाषो बुद्धानि तस्त्रा बानुभशेदपरः ।

प्राचापाचनवेशवांत सर्व वेश प्रवासते । (क) बर्पोपसमानिश्याक अमेटी मीजसिटयो ॥ (म) व्यविभागीऽपि वद्याखा विचयां सिवदर्शनी ।

धाषाधाषधानिकियेशकातिक क्रवस्ते ॥ (३१) (Pramana-vinideara, chap I).

Prof Louis de E Valles Pongan in his "La Bouddhame d'après les soutoble brahmanques," pp 32 and 34, identifies the above verses with their Tibelan versions as follows — हैं विष अथवा केंद्र य मानद केंद्र केंद्र श

> दे ॥ में र वाबाब व्हेंद श्रेत ॥ माद्रद दह बहेत स केद सरे केंद्र ल 333 gr xx 35 and 11 (4) श्चर केन दर्भनाम वादेश वरे देन ॥ ष्ट्रदर देश स्वद अस्वद शा (P)

work appears to be lost, but there exists a Thetan translation of it in the Bytan-hyru, Mdo, Oo, folous 259—317 Thetranslation was prepared by the Kääminan Paudata Parshits Binden and the Thetan interpreter Folkets—see alled Tahaman the Month of the Company of

110. Nyāya-bindu

AN ANALYSIS OF THE NYAYA-BINDU

work in the Betan-hgyur, Mdo, Ce, folios 347-355. The work in Tibetc

tion (in ference f dpag-pa,

sake of others (in Tibetan Gahan-gyi-don-gjey-au-dpag-pa, in Sans-

संबद्धात कडून व हुता स इसमा है। भारूप यहिन है जून देशन हैंग है। हैं मैं कर्ने इस्प्यू इंक्ट्रेड कुट बेंद्र हैं

बलका अनु दृद्र व्यक्त महेद हैं ब्रेस नकर ही (व)

(Framens-runitorys, chap: I, sunbodied in the Triestan figten hgyer, Mdo, Co, febre 272, 216 and 273 respectively). 310 INDIAN LOGIC, MEP SCHOOL, BUDDHIST LOGIC, CHAP IIL

krit Parārthānumāna) Some of the subjects discussed in the work are noted below

Perception,

In chapter I, it is stated that all objects of man are accomplished by perfect or valid knowledge toon to Perception the perfect of valid knowledge is of two knowledge is of two knowledge is of two knowledge.

quick motion, journey by boat, shaking, etc., for instance, to man journeying by boat, trees on both banks appear to more Perception is of four kinds (1) perception by the five senses; (2) perception by the mund. (3) self-consciousness, and (4) knowleder of a contemplative saint. An object of perception; is the itself (rea lakeana) while an object of inference is like any one of its class (githanyl-akeana), for instance, a cow which I see B a constitution of the constant of

knowledge According to the proximity or remoteness of an object, perception of it varies. This is the peculiar characterities of an object of perception, and this characterities provided the control of the control of

Inference for one's self

In chapter II, Inference for one's own self (Schribhambal) is defined as the knowledge of the inferther one are self to the first the self-self through the reason or middle tend bearing its three formore characteristics. It is maken to the fill he fire because it has smoke, the knowledge of the bills a basing for is derived the ugh smoke which is target as the fill he tend.

The three forms or characteristics of the unit of the property of the property

SYSTEMATIC WRITERS OF BUDDHIST LOCIC-DHARMARIETI, 311

The hill has fire, Because it has smoke, Like a kitchen, but unlike a lake.

In this reasoning there must be 'smoke' on the 'hill'

(2) The middle term must abide only in cases which are homologous with the major term, eg in the above reasoning 'smoke' abides in a kitchen which is homologous with things that contain fire

(3) The middle term must never abide in cases which are heterologous from the major term, eg in the above reasoning 'amoke' does not abide in a lake which is heterologous from

things that contain fire

The middle term sof three kinds

Three kinds of the according to the relation which it bears to

the major term, thus.—
(1) Identity (in Tibetan · Ran-behin, in Sanskrit Svabhāva),

e.g This is a tree,

Because it is simsapa

(2) Effect (in Tibetan : Hibras-bu, in Sankrit Karya), e y Here there is fire, because there is amoke

(3) Non-perception (in Tibetan Mi-dmiga pa, in Sanskrit Anupalabdhi), which is of 11 kinds as follows —

(i) Non-perception of identity (Svabbavanupalabdhi), s.g.

Here m no smoke, because it is not perceived (though amoke is of such a nature that it is perceptible if existent).

(ii) Non-perception of effect (Kāryānupalabdhi), a g Here there are no causet of smoke of unobstructed capacity, because there is no smoke here

(ii) Non-perception of the pervader or container (Vyāpakānupa-labdhi), eg Here there ii no Simáapā, because there is no tree at all

(iv) Perception contrary to identity (Svabhava viruddhopalabdhi), e.g. There is no cold sensation here, because there is fire.

(v) Perception of the opposite effect (Viruddha-kāryopalabdhi),

4 g

Here there is no cold sensation, because there is smoke
(vi) Perception of contrary connection (Viruddha ysaptopa-

labdhi), eg
Even the destruction of the past entity is not certain,
because it is dependent on other causes

(vii) Perception contrary to the effect (Kärys-viruddhopalabdhi),

Here there are no causes of cold of unobstructed capacity, because there is fire

- 312 INDIAN LOGIC, MED SCHOOL, BUDDHIST LOGIC, CHAP III
 - (viii) Perception contrary to the container (vyšpakaviruddhonalabdhi), e a Home those - no low --- 4

(1x) '

(x)

labdhi), e g Hair on his body does not stand erect, because he sits

near a fire (vi) Perception of effect contrary to its cause (Karana-viruddha

karyonalabdhi), e q This place does not contain any person on whose body hair stands erect, because there is smoke here

Inference for the sake of others.

In chapter III, Inference for the sake of others (Pararias: numana) is defined as the declaration of the three-formed middle term in words Definition of Informace for the sake of others that is, when the reason is set forth in words with a view to producing a conviction in others, it is said to be an inference for the sake of others

Inference is a kind of knowledge, and words are here called inference by the attributing of effect to cause, for, though they

or homogeneous (m e heterogeneous (in

28

Recause it is a product.

No non-non-eternal, se eternal (thing) is a product at ether (negative)

The minor term (Paksa) is that to which the relation of the major term is to be proved, as -This hill Theele has fire, because it has smoke In this reasoning 'hill' is the minor term which is to be proved as having "fire' which is the major term A minor term and its corresponding major term combined together, constitute a proposition which. when offered for proof, is called a thesis

Fallacies of the thous There are four fallacies of the thesis or Pakelthian (Pakelbhisa)

A thesis is fallacious if it II incompatible with-

- (1) Perception, e g Sound is mandible, (2) Inference # # Sound is eternal.
- (2) Conception, e.g. The moon is not lane (Sais a-candra); of

 One's own statement, ε g Inference is not α source of knowledge.

It has already been stated that the middle term must possess
three characteristics Fallacies of the
middle term (Heteibblies) occur even if
one of the characteristics is unproved, un
certain or contradictory, thus-

A Unproved (anddha)

(1) Sound m eternal, because it is visible

(Visibility of sound is admitted by neither party)

(2) Trees are conscious, because they die if their bark is taken off
(This peculiar kind of death of trees is not admitted by the opponent)

(3) The hill has fire, because it has vayour (Vapour as an effect of fire ≡ questioned)

(4) The soul is all-pervading, because it is perceived every-

(It is a matter of doubt whether the soul is perceived everywhere).

B Uncertain (anailantika)

(1) Sound is non-eternal,

Breause at is knowable
(The knowable as too general, because it includes the eternal as well as the non-eternal).

(6) A certain man is omniscient,

Because he is a speaker

(The reason m not general enough, for speakers are not necessarily either omniscient or non-omniscient).

C Contradictory (piruddha)

(7) Sound is eternal, Because it is a product

(Here 'product' is not homogeneous with 'eternal,' that is, the middle term is opposed to the major term)

(8) Sound is eternal,

Because H is a product
(Here * product * is not heterogeneous from * non-eternal *).

Example is of two kinds: (1) homogeneous and (2) hetero-Fallacies of the homogeneous resumes. Fallacies of the homogeneous example occur as follows example occur as follows(1) Found is evenal, Breater it is incorporeal, Like action.

that is, because it is excluded from the major term).

(2) Sound is eternal,

Drause it ii incorporcal, Like atoms

(Atoms cannot serve as an example, because they are roll incorporeal, that is, because they are excluded from the middle tem-

(3) Found to eternal,

Berause it is meosporesi.

(Pot cannot serve as an example, because it is neither event)
nor incorporeal, that is, because it is excluded from both major
and middle terms)

(4) This man is passionate Borause be is a speaker,

Like the person in the street

(The person in the street cannot serve as an example, as it is
questionable whether he is passionate, that is, it involves doubt
as to the validity of the major term).

(5) This man is mortal, Because he is passionate,

Like the person in the street

[This example involves doubt as to the validity of the middle
term, that le, it is questionable whether the person in the street
is passionate).

(6) This man is non-omniscient,

Because he is passonate,
Like the person in the errors
(This example involves doubt as to the validity of both the
mejor and middle terms, that is, it is questionable whether its
neven in the street is passionate and non-omniscent)

(1) This man is passionate, Fecause he is a speaker, Like a certain person

(This example is unconnected (analysis), for there is no inseparable connection between being "passionate" and being a "speaker").

(8) Sound is non-elemal, Recase il is a product, Like a pot (This example involves the fallacy of 'connection unshown,'
2pradariilinanya: the connection should be shown as follows
All products are non-eternal like a pot)

(9) Sound is a product,

Because it is non-eternal,
All non-eternal things are products like a pot

(The example involves the fallacy of inverted connection, riparitaneays: the real connection should be shown as follows All products are non-eternal like a pot)

Similarly there are nine fallacies of the heterogeneous ex-

ample.

Refutation (Däşuna) consists in pointing out in the reasoning

of an opponent any one of the fallacies

mentioned above. The fallacies or sem-

blances of rejutation are the analogues or futilities called in Sansknt Jds.!

In the concluding lines of the Nvävabundu it is stated by the

Cocolump part translators that "Dharmakird vanquubed the enter Trithikas as Sakyamun had subdued the large army of Mar; and set he sun dispels darkness, the Nyayabanda has exterminated the Atmaks theory (that 18, the Trithika doorsne)—wonderfull t

Dharmakirti criticises Diguiga.

The opposition of the middle term to the major term is a limpled contradiction which kind of fallicry called contradiction which kind it may be seen that the middle term to the Digogae in his Nyaya-prayesa as another kind of fallicry called

Dignaga in his Nyaya-pravesa as another sind of failacy salest implied contradiction (in Sanskrit: isla-eighāta-kṛt viruddha, and in Tibetan ebog-kyr-khyad-par-phyin-ci-log tu-ggrub-par-byed-

न् त देव वस क्ष्रित है से के हैं। इस है सुमान क्ष्र है है के हैं है

है सम्बद्धन दुल देनच वर्षे वेदल व जैना।

(Khgha pindn) वर्ष बुक्ष करीर कर्नेर हूं संदर हैरे हैं।

i For Jāti ends Nyšya etitra, Book I, aphoram 58

³ I'sde Nyûya praveta, Fallacies of the Maddle Term, concluding lines.

pa) Dharmakirti in his Nyāya bindu rejects this view saying that this second contradiction is included in the first kind!

An illustration of the second or implied contradiction is pred thus --

The even, etc., are for the use of another, liceause they are composite things like a led seat, etc.

Here the major term "another" is ambiguous, insembth is imay signit, either a composite thing (eg the bedy) or a non-composite thing (eg the bedy) or a non-composite thing (eg the soul). There would be a contradiction between the modile term and the major term if the word "another" uero used by the speaker in the sense of a non-composite thing but understood by the listence in the sense of a composite thing. The reasoning would then involve a contradiction of the middle term to the desired or implied major term.

Dharmalufts in his Nypus-lands consider the case as an ultration of the first or natural contraderton. A word, which is the major term of a proposition, can, as such, admit of only one meaning, and if there is ambiguity between the meaning expressed and the meaning implied the real meaning is to be accretained from the context. If the meaning implied is the real one, there is a natural contradiction between the middle term and the major term.

) तप च जनी वीतिष दहनियानटच् नियदा L..य द्व यखाञ्चोकः चयपोरंत चन्नमानात्। (Nystw-bindu, Pricron's schuon, Bibliotheca Educa series, chapter

Bibliotheca Indica series, chapter III, p 413 बर्च च निवद बाजाओं दिङ मानेन चक्र । च नकाए गर्तिसमारेच वता अधा मोतः।

(Nysys-bandu-tiks, Peterson's adatos, Babbotheca Indica series, chapter III. g. 72

Compare also Journal, Bombay Branch of the Royal Assate Society, vol XIX,

"fallacies of uncertainty." It takes place when two contradictory conclusions are supported by what appear to be valid reason, e.g.

A Valšenka philosopher says .---

Sound is non-eternal, Because it ii a product.

Because it is a product.

A Mimamsaka replies Sound is eternal,
Because it is audible

The reasons employed in the above cases are supposed both to be correct according, respectively, to the tents of the Valsesika and Mimämal Schools, but as they lead to contradictory conclusions they are uncertain and, as such, fallacious

Dharmakirtu in the Nyāya-bindu rejects this fallacy of non erroneous contradiction, on the ground that it does not

contradictory conclusions inasmuch as a scripture can not override perception and inference, and is authoritative only in the

ex-

. . .

Ny Sys-binds, chap III, p 115

ै (पक्षो हेतुसक्षः) मानमेन वर्षम्योतिरिति व अधन् दशानी मान वाचनायपः। अधितृ नेनासः स्वयं प्रमः [न] उच्यते वसार्यनात् ।

(Ngiya-burdu, Peterson's edition, Pabliotheca Indica series, pp 115— 116)

The emission of π is perhaps an overaght. The π or negation appears in the Tibetan version which runs as follows:—

> (Nyava-hendu, Sher-batski's editson, St. Pelersburg, p. 193)

The hill is fiery, Because it is smoky, Like a kitchen

In this reavoning the term 'smoky' includes a 'kitchen,' as well as other inmiac things, hence it is almost unnecessary to cite the example 'kitchen' Nevertheless, says Dharmakirt, the eximple has this much value' that it points out in a particular way what has been expressed in a general form by the middle term thus, the general expression," all smoky things are flery 'is node more impressive by the particular example 'kitchen', which is smoky as well as ferry.

111 Hetu-bindu-vivarana

The Hetu-bindu-wavarana H another excellent work on Logic by

chapters as follows -

London --

(i) Relation of identity between the middle term and the major term in Thetan Ran-bhung-rystant-dugs, in Sanskrit Suphiden-hith), (2) Relation of effect and cause between the anddle term and the major term (in Thetan, Ilbras bulp stantahigs, in Sanskrit Kärya-hitu) and (3) Relation of negation between the middle term and the heterogeneous major term (in Tibetan Mi dmig-pahi-gtan-tshigs, in Sanskrit Anupolishihhitu).

112. Tarka nyāya or Vāda-nyāya The Tarka-nyāya or Vāda-nyāya 18 another treatise on Logic

Ce,

m

mannowa and the interpreter-monk Dar-ma grage

ा ,,, जल्ल बांग्रेस ., पुत्रस्थितेच वृद्धतीयामुत्रीः (Ayliya kindu, p. 116).

e I have consulted the copy combeded in the Petas higher of the India Office, London, associated the work contented in the Spine higher of the India Office,

113. Santānāztara-siddhi

The farstanguars siddle, also called Tantrangua-siddle, as philosophosic treates by Dharmalists. The Sanskrit organical of the work is lost, but there exists a Thesan version! in the Bittan byrur, Mido, Co., folios 416-420 The work in Thefan is called Rgynd-gahan-grab-pa signifying "Proof of the Court unity of Succession." The Thesan translation was propared by Indian sage Visuddha Simbis and the Thetan official interpreter Doubletters.

114. Sambandha-pariksā,

The Sambandha-parited is another philosophical treatise by

was prepared by the Indust teacher Jääna-garbha and the interpreter Vande-nam mkhas

115 Bambandha-parlksā-vrtti.

The Sambandha-parists vitts is a commentary on the Sambandha-parists by Dharmakirti himself The Sansknt origins of the work is lost, but there exists a Thetan translation in the Estan-hygvir, Mdo, Ce, folios 377—384. The work in Thetan is called Herle-wa-plarg-palphiprol-wa.

116. DEVENDRABODES (ABOUT 650 A D.)

Devendrabodhi, called in Tibetan Lha-dwan-blo, was a contemporary of Dharmakirti, and so hved about 650 A.D. He

I have consulted the Tibetan version sunbedged in the Petan hyper of the

India Office, London.

1 have consulted the copy embodied in the Batan-bgyur of the India Office.

London.

1 have consulted the copy of this work embodied in the Batan bgyor of the

Freis Täränäthn's Geschichts des Suddhames von Schiefner, pp. 186—187

I consulted the work in the monastery of Labrang in Bikkin in 1907

pahi-hgrel-hāsad, is an annotation on the Alambana-parikel of Dignaga The Sanskrit original of this work appears to be lot, but there exists a Tibetan translation 1 in the Batan-heyur, Mdo, Ze, folios 186-200 The translation was prepared by the Indian sage Sākya-suuha and the interpreter Vando-dpal-brtsegs of Shuchen The work opens thus --

" Meditating on the merciful Omniscient One, and saluting him by my head, I compose the Alambana-parikea-tika "

It ends thus -

"Here is finished the Alambana-pariksa-tika, which is a clean work of the teacher Vinita Deva who weighed all sorts of alambana (objects of thought), and III a lion of speakers confounding the brains of the Tirthika elephants"

Santanantara siddhi tika, called in Tibetan Beynd-gihan grub-pahi-hgrel band, being a commentary on the Santanintara siddhi of Dharmakirti The Sanskrit original of this work appears to be lost, but there exists a Tibetan translation to the Bitanhgyur, Mdo, Tshe, folion 1-21 The translation was prepared by the Indian sage Visuddha-simha and the interpreter of Shu ches named Dnal risegs raksita

119 RAVI GUPTA (ABOUT 725 A D)

Ravi Gupta, called in Tibetan Sema-than was born in Kaimira Ho was a great poet, dialectician and Tantro teacher, who established 12 great religious schools in his native counter and Magadha He was a contemporary of king Bharts of Vares drs, and flourished before Jayanta, the author of Nyaya-marjer! He must have lived in the first quarter of the eighth century A P. for his disciple the famous Tantrio monk Sarvajna Mitras lived in the middle of that century. Rave Gupta is mentioned in the inception of Vasanta Senas as the Serva-danda adjusts and Maharest A train the Cupta samuat 435 corresponding to 751 A D tte was the author of the following work on Logic -

I have summitted the India Office supp

I have sensulted the India Office mylograph of the Tibeten version 1 1 here sensulted the India Office mylograph of the Tibeten version 1 1 he Titaetthe a templachte des Huddheimes von Scholner, pp. 146, 147. eat and [bar how how here, part 1, pp 21, 51 110, 821 tel. abu efentife e remenuben .

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^{(&}quot;Firematjert, show Wil, # 642, of tel by M & (long Littera & tetri) a y ale Salas Flandra Salpakhusana a Srapilharii Stutes Introduction p 116.

o Fale State I have been a served of the other sed to her Ashipmery and 11.9 107 tintus Anna Copies & Rept was one Hankla by Brabiling & 278; and for bie

SYSTEMATIC WRITERS ON BUDDHIST LOGIC-SANTA BARSITA. 323

Pramāns-vārtiks-vṛtta called nu Tibetan Tshad-ma-rnam-

(ABOTT 725 AD)

In the Batan-hayur, Mdo, Re, there is the Tibotan version of m work called Viallamaia-vati mama pramana-samuccays tika. This version was prepared by the Tibetan interpreter Bdo-rje-

dhi, called ble to the

nounrativa (nounrativa-nesiva) He is perhaps the same person who wrote the well-known Nyass on the grammar of Panini in the eighth century A.D.

121 SENTA RARSITA (749 A D).

Santa Rakeita,* called in Tibetan Shi-wa-htsho, was born in the royal family of Za-hor [in Bengal or near Labor 1] The exact date of his birth is unknown, but it metated that he was born at the time of Go Pala who reigned up to 705 A D and died at the time of Dharma Pala who became king in 761 AD He followed the Systantra Madhyamika school, and was a Professor at Nalanda He visited Tibet at the invitation of King Khri sron-deu-tsan who was born in 728 A II and died in 864 AD. The king, with the assistance of Santa Raketta, built in 749 A.D the monastery of Sam-yes in Tibet modelled after the Odantapura Vihara of Magadha Sam ye was the first regular Buddhist monastery in Tibet and Santa Bakuta was its first abbot He worked in Tibet for 13 years, that is, until 762 A.D. He was known there under the name of Acarya Bodhisattva, and was the author of the following works on Logic .-Vada nyays vitti-vipaacitartha, called in Tibetan . Btsod-pahi-

rigs-pahi hbrel-pa-don-mam-par hbyed-pa, an elaborato commen-

works on Tantra, see Satis Chandra Vidyaphusana's Sragdharë Steira, Introduction, pp v—vil.

tion, pp. t-wyl.

1 have ponsulted the copy of the India Office, London.

2 Vide ppag beam iron bean added by Serat Chardra Das, O.L.R., Calcutta,

^{*}For Sam-ye, quetwa: vide Comm. de Koros's Thieton Grammer, # 153, Sarai Chandra Das In the Journal of the Assatus Secrety of Bonjul, 1831, Part I. # 270; and Waddell Lamnaum, p 20

tary on the Vada nyaya of Dharmakirts. The handrit or and of this work appears to be lost, but there exists a Tiletan tratelatinn' in the fitten byrur Mdo Tehr folios 21-121, and in the listan-ligyor, Milo, Ze folios 63 186 The translation was prepured by the Indian sage humara-sri-bhadra and the Tibetan merpreter monks venerable See-rab and Hibrosen kar (who was " native of the province of libro o Da) in the holy morastery of Beam-vas (Sam-ye) The work opens thus -

"Who constantly dispersing darkness by the ray of the beapti various pure precious qualities, exerted himself in fulfilling the desire of various sentient beings and rejot ed to do good to the entre world-to that Manju sel busing down in severence, I comprise

this concise and stainless Vada nea vitti vipaficitattha "

Tativa samgraha-karika called in Tibetan Bekho-na-fidbedus-pahi tehig-lehur byas pa a work containing memorial verses on a summary of the Tattvas The Sanskrit original of this work appears to be lost, but there exists a Tibetan translation in the Brian-hgyur, Milo, He, folios 1 - 146 The translation was prepared by the Indian Pandita Guntkara-ari bhadra (belonging to the re-I a c a solo flagt ngt total I by all at king Lalitaditva in the s great Tibetan interpreter in the province of Guge

ous systems of philosophy

such as the damenta, Jama, etc.

I have consulted the mylograph of this work contained in the India Office. London.

a I have consulted the work in the monastery of Labrang Sikkim, which I suited in June 1907. For a detailed account of this work rade my "Simbly" Philosophy in the Land of the Lames" in the Journal of the Americ Society of

> वक्तीयोभवाकादि [सियथा] रहितं चलत्। बर्ध तरपस्त्रसम्ब धवकादिस्था प्रवस् नुबद्दक्षियाकानिक्षमगक्तवापाविभि । भूत्यमारोपिकाबारक्ष्यप्रस्वयोचरङ् ॥ साहस्यवर्गशा प्रशादितविविधितम्। वयीयवापि अधिव निशीमनावराक्षमा

The subject-matter of the work begins thus -

"From Pradhāna (the primordial matter or nature) possessed of entire powers, all sorts of effects are produced

च छंडा निवस्तायन प्रतिनिम्बादि एनि छन्। एक प्रवक्ष चन्दो चनि मेहस्वत प्रदे: ह स्तन्त पुरिति च डाँ का विश्विष्ठ चाः। च मन्य कच्चा चंडा चाः चाः चाः चाः चाः। स्वत्र च चन्यायं का वाः च चतः। वरः। स चन्द्री प्रकृतायं कि वर्षे क्षेत्र च स्ताः।

The introductory part in the Tattvamengraha is identical with the above, as is evident from the Tibetan revision extracted below —

यर वहेद दवद अद वाहेस क दह ा। क्दल अंक्य हेद दह हव वर्षे व ॥ લસ રહ દેવલમ વરેલ ઘરતા ! उभ प्रदेश व किया व देवरा प्रदेश भा METERNATURE BALE II हिना रह वर्ड इस्मिन दिर यर हैस ॥ हेंद दद में यहबाब हैम क्ष है ॥ सादद जेथ वर्षे बेंद्र सुप हर ।। अर्थद हेद वासव दर्राप्ट्रद वाजी श बंद व बहेब बेंच बहुद व द्वा ॥ क अस मेद इ ह यथ यह । बहिश्र व्यापायत में बहुबा केंद्र केंद्र श Lau In ses de mas o मध्यम प्रदेश के विवाद दवादक, यह ११ क्षेत्र ॥ १६ के ¥बय दब छव ।। mas in Knu a mic aic a u सक्षत स ग्रह्म केंद्र में इस क्षत्र ॥ ब्रव्य है केंद्र कर यह कुए व ॥ gy ge alla te offe teg Il नद नेथा क्यूद वाय है वर्षे अर्थेया है मुद्र महिद्देव मुद्र वर्ग द्वा \$ 34 SHOT REPORT IT

Dr. Bibler further observes that the first section of the Tarka-sangraha contains (sq. eX)er [communition of God), afters water-veller [examination of Kapila's doctrine of the souls, aftersage square experimental communities and according to the Upsaigned). Surveys with securing to the Upsaigned), Surveys with securing the passing of permanent The work is divided into 31 chapters, ser. (1) examination of native (in Sanekrit Szehőzén períkés, in Thetan: Rabéphin-briag pa) (2) examination of the sense organs (in Sanskrit Szehézén perikés, in Thetan: Bwan-phyug-briag pa), (3) examination of both (in Sanskrit Dhaga-parikés, in Thetan: Gardination of both (in Sanskrit Dhaga-parikés, in Thetan Gardination (in Sanskrit Dhaga-parikés, in Thetan Ilgowa-ran-bahin-du-mina-wa-briag-pa), (3) examination of Bridge (in Sanskrit Jaga-taubhára (in Sanskrit Jaga-taubhára), (3) examination of Bridge (in Sanskrit Jaga-taubhára), (4) examination of Bridge (in Sanskrit Jaga-taubhára), (5)

pa-can-dan-bye-brag-pa-kun tu-brag--pali-skye-bu-briag-paly-(8) examination of the Minghansaka doctrine of the soul (in Sankhi'. Minomanka-dalpita-dime-parika), in Thetan Epytod-pa-pa-briagpali-bdag-briag-pa), (9) examination of Hapilis's doctrine of the soul (in Sanskrit Kapila-parikalpita-dime-parika), in Thetan Ser-skya-pa-kun-tu-briags pahi-bdag-briag-pai, (10) examination of the Dizambara-Janah doctrine of the soul (in Sanskrit Digambara parikalpita-dime-parika), in Thetan Nam-mkhah-go-can-

Quna-sabdortha-parties, in Tibetan Yon-tan-gyi-tshig-gi-donbrtag pa), (17) examination of the meaning of the word Karna

eatity), etc. The last colophon appears to him to be will MIRITARIE (examination of the doctrine of self-erolence). These are the very subjects treated in the Breambridge. So the two works are identical.

Sāmānya-višesa-šabdārtha-parīksā, in Tibetan Spyi-dan byr-braggi-tabiggi-don brtag pa); [20] examination of the meaning of the word 'co existent cause' (in Sanskrit Samariya-abddirtha-parikai, in Tibetan' Ildu-wahi tabig-don-brtag pa), [21] examination of the meaning of the word 'sound' (in Sanskrit Sab dartha-pariled, in Tibetan Sgra yi-don-brtag pa), (22) exammation of the definition of perception (in Sanskrit Pratyal a-laksome weiter - mt m gyi-mtshan-nid-hrtag pa) , nskrit Anumanapurikea, in

(24) examination of other

amus or vanu anowenge im cansant Pramanantara-parikia, in Tibetan Tshad ma shan bring-pa), (25) examination of the doctrine of evolution (in Sanskrit Vacartacida-pariket, in Tibetan · Hgyur-war-amra-wa-briag-na) (26) examination of the three times (in Sanskrit Kalalraya-parilea, in Tibetan Dusgsum briag-pa), (27) examination of continuity of the world (in Sanskrit Samsārd-santats-puriksā, in Tibetan iljig-rtenrgyud pahi-bring-pa), (38) examination of external objects (in Sanskrit Vahyartha-parik-a, in Tibetan Phyl-rol gyi-don-brtagpa); (20) examination of Scuti or Scripture (in Sanskrit Stuff-pariked, in Tibetan : Thos pa-briag pa), (30) examination of self-evidence (in Sanskrit Soutah-pramanya-pariksa, in Tibetan Ran-lag-tshad-ma-dring pa); and (31) examination of the soul which sees things beyond the range of senses (in Sanskrit Anvendravaillartha-darsana-purusa-parikol, in Tibetan Gshan gaidwan-po-las-hday-pahi-don mthon-wa-can-gyi-skyes-bu-brtag-pa)

122 KAMALA SILA (ABOUT 750 A.D).

Kamala Sila, also called Kamala Srila, was a follower of Santa Rakeita He was for some time a Professor of Tantras in Nalanda whence he was invited to Tibet by king Khrisron-deu-tsan (728-786 A.D.) While in Tibet he vindicated the religious views of Guru Padma-sambhava and Santa Rakuta by defeating and expelling a Chinese monk named Mahayana Hosbang He was of wide fame and the author of the following works :-

Nyāya-bindu-pūrva pakso samksapta, called in Tibetan Rigspahi-thigs-palii-phyogs sua-ma-mdor-b-dus-pa, a summary of criticisms on the Nvayabindu of Dharmakirti The Sanskrit original of this work appears to be lost, but there exists a Tibetan transla-

¹ Vide Desg-beam hon-beam, part i, m HIZ, edited by Sarat Chandra Das, and also the Journal of the Buddhest Test Society of Calcutta, vol i, part i, m 10, and Waddell's Lamassin, m 31

32% INDICATIONIC MED SCHOOL, BUPDHIST LOUIS, CHAP HIL

tion in the Bitan hgyur, Mdo, She, Folios 106-115. The translation was prepared by the Indian sage Visualdys Sinhs and the interpreter mank of the chen named Dpal ring-rakelts.

beds publish here! a commenture on the Tattra americal beds published here! a commenture on the Tattra americal star II. Read to the Tattra americal star II. Read to the Tattra americal star II. The Tattra beds to the Tattra americal star II. The Tattra beds to the Tattra between the Betan lever M. 15. He Follow 185 - 100, and part II. of the two birtan lever M. 15. He Follow 185 - 100, and part II. of the two birtan lever M. 15. He Follow 1. 35. The translation was proposed by the Indian size Iberendra Bhadra and the Interpret of M. 15. September 15. The Star Maria and the Interpret of M. 15. September 15. Sep

121 Assays Rapping

Ashana Bakuta 1 called in Educan Dige bergh, was a freet of all out an and teacher of Discounterfeders. He floridal due of the regard Wahraja Discount Pala who ded in 22 AD. He was Decart by the only restricted works?

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ne-klyitiki, which is a commentary on the Pramtna-vinicaya of Dharmakirii. The Sanskrit original of this work appears to be lost, but there exists a Thetan translation in the Bitan hegur Mido, Dec, folior 346, and We Polior 1—185. The translation was prepared by the Kasmiran Fandta Parshita Bhadrat and the Thetan interpreter Blo-Blan-ley-rab in the model city of Kasmira. In the concluding lines of the work Dharmottara, the author of it is described as "the excellent subduer of bad disputants (mubblers)".

125 MUKTA-KUMBHA (APTER 900 A D).

Muktā-kumhha, called in Tibetan Mu-tig-hum-pa, was the autor of a work called Ksana bhanga-aidhi-vyākhyā, which is a commentary on Dharmoutarichrya's Ksana-bhanga-uidhi. Muktā-kumhha must have flourished after 847 A D, when Dharmottar, lived

The Kaans-bhanga aiddhi vyākhyā is called in Tibetan bkad-

Grags-hbyor-ses-rab

128 ARCATA (ABOUT 900 AD)

Quarratna Str., the famous Jains author of the Saddariansammecaya-riti, who lived in 1409 A D, mentions the Traktaka of Arcata Arcata is also mentioned by the Jains philosopher Ratnaprabha Sant, the well-known author of Syddradariankarastatink, dated 1181 A.D. In the Jains Nydyavatra-vyiti it sperar that Arcata critessed Dharmottardarya who lived about 647 A.D. Roughly speaking the flourished in the 9th century A D

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The Raudaba darfans.

**The Ra

Benaron valenia, chap i, p II, goblahed in Jama Yadovijaya gratimatoka di Pide Satis Chandra Vadyabhasenan'a edition of she Nykyëvatëra with vivyta which has been publis ed by the Indian Research Society of Calcutta



which is a commentary on the Pramāna-vinišcaya of The Sanskit original of this work appears in the Estan higyar translation in the Estan higyar Estat in the Estan higyar Estat in the Estan higyar translation. It by the folios 340, and We, Folios 1-189 The translation Coac Sed by the Kasmiran Pandita Paranita Bhadra and to be in interpreter Blo-idan-sey-rab in the model city of In the concluding lines or the world lier of bad dis-In the concluding lines of the work Dharmottara, the "an 'at # d (tan (unbblers) " "

בשור ווייון לייום " the and amend MUKTA LUMBHA

12-10847 25 (AFTER 900 A D) Tes person hert Patrick of hits kumhha, called in Tibetan Mu-tig-bum-pa, was the

the diameter a work called Keans-bhanga-siddhi-vyakhya, which is a The far immaltary on Dharmottaracarya's Ksana-bhanga-siddhi Muk-*Is's a Fleir Cha must have flourished after \$47 A D , when Dharmot-# 211 . 917 F. ged

" 4 Linnaghe Esana-bhanga siddhi-vyākhyā is called in Tibetan Skad-

2 Jays-hbyor-ses-rab

Frut Pagin B Etter dent W 1050-INI

126 ARCATA (AROUT 900 A D)

Guna-ratna Sürn,* the famous Jama author of the Saddarsena nuccaya-vrits, who lived in 1409 A D, mentions the Terkatika

wand you speak that esteam children unarmottaracarys who hved about tentarges 17 A D Roughly speaking he flourished in the 9th century A D. o be both berne, Pr

1 I have consulted the India Office copy, rd by L' dan lour

T MA CEL XM MEN FOR O CA O ENN NEW ! (Peten herer, Mile, Wa. Folo !!!) The name Muktškumbha m restored from Tibetan etan Tibe

The consulted the work belonging to the India Chic, Looks

Vide Satu Chandra Vide abhuming a fe as Logo order "Copyring by the Price of the Sadurana summary vide, object to the Sadurana summary vide.

- । इव त्रेषाच्यां प्रशंत प्रशेशक्यता वर्गः । विकास " published in Jame Fat 1.47

San of the Vol



nes-kvi-tikā, which -- - ------Dharmakirti The

lost but there exis

Mdo. Dsc fohos 3

n

Mdo, Die rumos was prepared by the resembling Pandita Parahita Bhadra as the Tibetan interpreter Blo-Idan-sey-rab in the model city the Tibetan interpretation of the work Dharmottan, if Kasmirs in the described as "the excellent subduer of bad all

125 MURTA-KUMBRA (AFTER 900 A D 1

Mukta-kumhha, called in Tibetan Mu-tig-bum-pa, was g Mukta-kummus, author of a work called Kaana-bhanga-uddhi-vyakhya, which h author of a work carred trackrya's Kyana-bhanga-siddhi he commentary on Deare flourished after 847 AD , when Dharm

The Ksana bhanga siddhi vyākhyā is called in Tibetan ika oig-ma-hing-grub-pahi-rnam-hgrel The San-krit original

Arcata was the author of the following work on Lore -Retu bindu viverage called in Tibelan (itan-tan) harel wa, being a commentary on the Hetu-binds of

The Sanskrit original of this work appears to be lot Clists a Tibetan translation in the Bitan hgypr, Jid 205-376 It is divided into four chapters treating of (1) Identity (in Tibetan Ran-behin, and in Sar bhlen), (2) Effect (in Tibetan hipse-bu, and in Karyai, 14, theret the stoctan ingra-us, Karyai, (3) Non-perception (in Trbetan Midmigs-Sanskrit Anapulobdh), and (4) Explanation of Six Control of Six Cont tice (in Tilectan Mehan-fud-drug-head pa, and in Sans dakanan-galaksi) in the beginning of the work it is it Arcata was a Brahmana, and from the concluding part it

that he lived in Kasmira The Tibetan version ends the In the city of Kasmirs, the pith of Jambudvips, mentary (on the work) of Dharmakirt, who was the best was translated From this translation of Pramana the holy doctrines, let the unlearned derive wisdom."s

127 ASORA (ABOUT 900 A D)

Aśoka, otherwise known as Pandits Aśoks or Acarja is called in Tabetan Mya-nau-med It is stated that through so various de Audenta daya-men-med at in stateut sans spiritual instructions a Candra-Gomin (q.v.) was able to beho spinional measurosions - Candra-Gomin (q,v) was able to be a conditional transfer and the conditional method and the conditional savioures

Adoka quotes Dharmottara (q.v.) and must therefore flourished after \$47 A D We may approximately place his

The volume Sho, containing this work, was brought down by the Br.

I betrawed a from the Covernment of I felds भारत गर् हैर से प्रम है शिवंस गर बहुव ॥

देश द्वता हैर जो वर श्रमहें र स क्या है। हैं। में केंद्र व इसका है है दे यह मेन ।।

(Batan-bayur, Mdo, She, tolto 375) Magigs # Da, क्षेत रहाई के दर्व कुर के अब कुल किए अहे अ के व्यवस्थान बिस हु है। हूं देर हैं है भई देन जेत्रेजन ।

Ppag-bann-ljon-bang, p 25, Sarat Chandra Das's addition, Calcutta) Post-communication अर्थावणांत्ररेवेदनुत्रम् । च णाणावकः विद्यानाम्। चन्त्रवेद इ क्रियारम् विभागी जायते इ

faults, lenial when a (Arayavi-prikarans, in my Nysya Tracts, added by MM Hara Prased astri, Calcutta p # 1



SYSTEMATIC WRITERS ON BUIDDIEST LOGIC-CANDRA OF MIN 333

He wrote two logical treatises, t viz Auguari-n 1 0. . (Dafatatan of Al L -1-1

collection of its parts (stayans) boyond which it has not a mere existence There is no eternal relation called inherent separate raya) existing between a whole and its parts ■ (sama-

The second work, trz Samanya-düşana-dık-prasarı with a resolution to oppose those who maintain that \$5, begins national result of oppose more and addition may

> eterhough - erness

many Brahmana philosophers is evident from the last ttacks of his Avayavi-nırakarana which runs as follows verse of "Having uprocted the numerous thorns of criticism f

by wicked intellects, I have cleaned the broad meabricated of our Teacher. Let people removing their spites, moral path ym on by this path " #

128 CANDRA GOMIN (JUNIOR) (ABOUT 925 A D)

Candra Gomin, called in Tibetan Zla-wa-dge-bei born in a Keatriya family in thien, was Ris hife Vårendra (modern Rajshahye in e east as He was endowed with a very keen intellect and acquirer Bengal). tion in literature, grammar, logic, astronomy, music, I distinc-

1 The two treatises Avayav-nirškarans and Sēmānya-dēsana-di-are included in the "Six Nyāya Tracts," edited by M M Hara Praced's pracēntā. the Bibliothece Indica serve, Colcutta

ै नम भवदि रहादेव व्यवस्थी प्रतिकासते छ क्षार्थ प्रश्चासित ।

(Aveyari pirkharaca, p 7 बारकवित नेदश सारामं है प्रकल्पिनस्। मीपप्रस्थिति है तेशं सदभावर प्रसाधारे । (Samenya-dilman-dik-prasenta, Calcutta, p 6 एव सवा बजर दुव्हीत विकियेप प्रत्यतेष वस् सूर्वक्षकर्णः। चाचाम नी निषय स्व किलोचिनोऽवस चनवार्य्यमनवरसमेव सन प्रकात ह

(Avayavı nırālaraņa, p. 9.

I Vede Tärknäthe's Geschichte des Boddhammu von Schleiner, pp.⁵) 18-181 and Dyeg beschon-best edged in the original Tibetan 145-146, Chandra Dez, Calcutte, pp. 93-98

and the science of medicine Under Jetria St the Sutra and Abhidharma Pitakas of the Budwas converted to Buddhem by the Videadh He had an ardent faith in the Buddhist god . the godders Tart. He was offered in marria?" Ling of Varendes Being told that she was n was the name of his tutelary deity, he, thinks accept her hand shrank from her with fear I' became angry and put Candra Comin into a thrown into the Ganges. The chest was car stopped at an island at the place where the theorem Candes Gomin with deep reverence to got less last by whose blessing he got out resoled in the island which was in confec-Can les de pe ton the seland of Candes He as a (upterfa) retall about there atom mages of M Tirk At 1 rot and and ermon (Lamerta) a tiled afterwards other people rame to live there. Gra-Lecume a time

There was another Cambra Comme called C wer to be ment to first a and on the was Building It to in the Lorented Largery & \$124 hi Phina on Pances arsmmer Londong that its w rate but for 1) sayfra " bu bince " queryment. on han is while was far il fire fra washirer In e rin to Safania the steel image by w their tar to bet to the fac. a commental # h man be to tim be of Area Agranting Camifes was a f over f fie h as are greteen page: tures B startab to a tfa taters ्यूच्याप्रकृत्या चार्या चार्या चारता विकास स्थाप स्थाप विकास स्थाप विकास स्थाप विकास स्थाप विकास स्थाप विकास स वृत्रि च्या चार्या विकास स्थाप विकास स

of a great description of the contract of the

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SYSTEMATIC WRITERS ON BUDDHIST LOGIC-CANDRA COMIN 335

I Arya Nagarupna is mediame to some but posson to others, hereas the text of sumenble Arya Assanga is very ambrona to ill men." It is further stated that Candra Gomin threw the origial nanuscript of his grammar into a well at Nalanda, thinking nat it was not better than the one which Candra Kritzi had

herr intellect would become sharp great admirer of Candra Gomin When the latter arrived at lalanda the monks refused to give him a reception, saying that

recession, attended by the whole body of priests who came really several recession, attended by the whole body of priests who came really several recession, attended by the whole body of priests who came really several received to the several received by the several received at the received received at the several received received at the several received recei

loca ne i



bhūsana and Vācaspati Misra on the subjects of apoha (exclu-

sion) and keana-bhanga (momentariness)

He wrote two logical treatment, ext. Apphasidthi and Kannabatqasidthi, one of which begins with a salutation to Lokanatha and the other to Samanta Bhadra. The first work, which deals with the doctrine of spoke i, propounds that a word which denoting a thing positive excludes it from all other things different from it, that is, a word bears a rogarize denotation along with a positive one. The second work* attempts, through affirmative and negative inferences, to prove that all things are momentary by showing that they do not require these moments for their production, continuous and destruction

Ratnakirti is said to have written two other treatises, sat

Sthrasiddhidüsapa sand Citradvastasiddhi

133 RATHA VAIRA (ABOUT 979-1040 A D)

Ratnavayra, called in Thictan Run-chen-rdo-rg, was boun in Binhanga family in Khasina. His amostors were deeply versed in the saxtra of the Tirthikas. His father, Han Ibadira, was the first convert to Boddhem in his family Ratnavayra, who was an updasked (by derotee), atmided by himself up to the 30th year of his jiled like Boddhast attras, mantras and scences Atter this he came to Missoucha and Vayrabana (Bud hho (Baya)

ষ্ট্রৰ অভু থকানত -ভাবাহিনজা নাজনেতা বিধিনিবঁদী। তেডৌবিশ্বত্ব ছনারবন্ বনারিজীয় ভারমান নব্বভালনদ্ধ (Apohesiddh, pp. 10—17)

(Aponemoun), pp 10-17)

प्रदास आयमुक्तंत्र स्टब्स्टिक्टचे क्षुप्ताव्यविष्यद्वाणिष्यस्वस्थक्षमुस्र सद्भिः
प्राचानकाष्ट्रमञ्जन

(Apohanddhi, pp. 11, 14 Also Kasas-bhanganddhi, p. 58)

' यहप्रयोभद् शक्छांग जातिमसः अञ्चय

(Apphanddhi, p. 8, pp. 7, 8, 10) Also Resna-bhangasaidhi, p. 68, Calentta eiltir 19 ann an Charles ann an Assa a bhangasaidhi see meisted an the "Sir Ruddhus Nyay Tracts," edited by H. H. Harn Pranad Shkatri for the Hubiothes Indra

erka, Colcula. * সংক্ৰামিংবাৰ্জকীশ বিধিইৰ ক্ষমন্ত্ৰীয়েলক। লাখি ক্ষমন্ত্ৰীয়াৰ বিশ্ব ক্ষমায়ী বিমিয়াৰিখি চক্ৰয়োগন- ই

(Apohasaldha, m 3, Calcutta edition)

प्रहते सर्वेशकांचां यहोधाकांश्राण्याहे। स कर श्रीकांचांची क्षाच्या प्रशासित ॥

Kean bhangaiddh, pp 08, 71.

Kenn bhangaiddh, pp 08, 71.

1 Fele Täränätha's Goschichte dos Buddhesnus von Schiefner, p. 210

where he beheld the face of Cakra-samvara, Vejrarathi a many other deilies, by whose grace he completely mastered Buddhat sastas He received the royal diploma of the function Afterwards he and was appointed a gate-keeper of the numeral heart was appointed a gate-keeper of the numeral heart thought Afterwards he came back to Kasmirs, whence he went through Udvana (Kabul) to Tibet, where he was known by the name Acarva Acarya Re floorsahed during the reign of Canaka, and his Proximate date may be placed between 970 AD and 1010 AD He was the author of the following work -

Yukti-prayoga, called in Tibetan Rigs-pahl-abyor-wa. ing application of reasoning The Sanskrit original work appears to be lost, but there exists a Tibetan trailer the Bytan ligrur, Mdo, Ze, Folios 372-373. The translation prepared by the Indian sage Sri Subbiti-danta and the interpret ter-monk of Shu-chen, named Tri-ne-hdam-pan-po

134 JINA MITTRA

(ABOUT 1025 A D). Jina Hitra was a native of Kasmire who, together w Sarveilla Deva, Dana-sila and others, visited Tibet and help the Thetana in the work of translating Sanskrit books in Thotan Jina Mitra lived about 1025 A D, when his contemporary kino Make Data rary king Mahi Pala reigned in Bengal, He wrote the undernetioned work on Logic -

Nyaya-bindu-pindarna, called in Thetan Rigs-papi-thigs-pab don-badus-pa, which contains the purport of Dharmakitti's Nyaye binds. The Sankrit original of this work is lost, but there whists a Tibetan translation in the Brian ligur, Mide, She, Follow 115.—116. The translation was prepared by the Indian reaches Surendrabodhi, and the interpreter of Shuchen, named Vandeye áeş-sde

135 Dinagila (42007 1025 AD)

Dinasila, also called Danasille, was born in Kasmira about 1925 A.U., when shape same it was reigning in Bengal He was a contemporary of Parahita Bhadra, Jina Mitra, Sarvajia Bera a contemporary and the stated Tibet and co operated in the propagands

I have consulted the filestan version in the parameter of the Indea Office. don.

1 Fuls Thekatike's Conchichte den Burkikingun von Schlefaur, p 226; and

¹ Fish Thingstale's Institution one Harbinsons von Schiefer, p 226; and proposing lyochas, pp Nort, 1988.
2 January 1988.
4 I have consulted the India Office map;
5 Fish Titled this a formithink doe Braid Different von Schiefer, pp 273-224;
1 See The Control of the Schiefer of the Control of the Control

SYSTEM, WRITERS ON BUDDHIST LOGIO-JRABA-SBI MITRA 341

of the translations of Sanskrit books into Tibetan He was the author of the following work on Logic —

Pustaks-pāṭhopāys, called in Tibetan Glos-bam-hklag-paḥn-thab;, sidniyng the method of reading books. The Sanskut original of this work appears to be lost, but there exists a Tibetan translation! in the Bṛṭan-hgwr, Mdo, Ze, Folio 270. The translation was prepared by the author himself.

136. JAKNA-SRI MITRA (ABOUT 1040 A.D.)

same as Jaans ari Mitra He was the author of the following work on Logic -

MATTALKSTADE DASWS SIGML, called in Tibetan Bgyu-dan-hibrabin-on-ongub-pa, agmifying 'establishment of the relation of Cause and effect' The Sanskest argums of the relation to be Md

gro
Sakya-hod. Subsequently, it was retouched and published by the
Nepalese Pandita Ananta ari and the interpreter monk after men-

I I have consulted the Jadia Office copy
4 Year Terratch's Geschickte des Buddhustina von Schiefter, pp 235-442,
and Despeam ijon isan pp. 117-120
Yeds the Carradardan-energrahe, chapter on Banddha-Jardana :--

समुक्त झालियया धन् कत् सन् प्रमृत्य प्रदेश चडा अक्षय यक्त्य कार्य प्रवी। सनाम क्रियायकर्षीय सिटी विषेषु थिका य स सम्प्रेकन निकालका प्रकृतिकारिय कियारियों सन् ।

मुंबा, ए सम्बद्धकानित्रं कार्य च विचासति है 4 I have consulted the Inda Office copy

137 Jersa-iet Bradka (ABOUT 1050 A D L

Janua fri Bhadra, called in Tibetan Yesterdpal was was a freet logician He was born in a Brahman famil d Kasmira a freet logician He was born in a Brahman famil d James b KAsmira and became afterwards a convert to Bodding the Junior to Naropa he lived about 1050 AD He valid Tid where he was employed in translating Sanskint books into These In the land of the Lamss he was well known under the nured "Kha chaidan." Me the the flames he was well known under the name.

"Kha-che-flame-dri"s of Kasminan Jilans-sti He was the author of the following work on Logic -

Premana viniscaya (ika * called in Tibetan Tebad ma pini par-ney-pahi-bgert-basel, which is a commentary on the Preside rindeana of Dharmakirti and which begins with a salutation in a low Sarvajia The Sanskrit original of this work appears to be 16.6. but there exists a Tibetan translation in the Estan high. We. Folios 183-329. The translation in the Usian agyur, E-himself mitt. Aimself with the co-operation of the interpreter-monk Chop-by brtson bgrus.

138 RATHERARA SINTI

(ABOUT 1040 A D). Rainakara Santi called Kalikala-carrejds, was known in the Thestans as Rolly Santi or simply Santina He was advand his the order of the Karvasiyada school of Odantspura and Rearns the Sütra and Tantas an learns the Sutra and Tantra at Vikramasila from Jeisn. Raine reasts an outra and Inntra at Vikramasila from Jelán, name their and others. Thereafter he was appointed by King Cankle and I not a property of the contract o who died in 033 A D to be a gate keeper of the University in Vikramasila, where he defeated the Tribita disputants Athe Variationin, Plate no deterated the Africa disputants and invitation of the king of Cerion he vanted that island where he aread she Bodah. arresents to the ring of certain he visited that mand week as spread the Buddhist decirine. He was the author of a work of

I daine fel Bhadra was perhaps the same as Jaina siddhe Dhadra menioned I Mellener Briefen von principe für menn au Jahn nichte Briefen metterne bei Briefen besteht der Briefen dem Briefen der Brief

ship forcety of Hungal haw werner, Yed M, No 7, 1807

8 both Dyng-Jana Lou Law, p. 609 M. No 7, 1807

9 consulted the finedan version of this work in the monastery of Labrang

Sikkin i Pris Tariastha's Geachdale des Buddhamus von Schiefene, pp 134 135 d Dpsg Leam hon-bean, pp. 117 or The Telepan pipuvalent for the same

The Rates Rich is deferred from the same of that name who was patiented for the Rate of Beneal, Rimardine Things, and patiented faith a Control of the Rate of the Rate of the Rate of the particle of the Rate of the Rate of the Rate of the Rate of the particle of the Rate of the Rate of the Rate of the Rate of the Control of the Rate of the o, pilo Casculta edition, and my discussion makes the head to those in the Buddhut Loose. This earlier Estanklini, known shrough a winter Leve the Madhyamakkratifa, wrote Raiplanklinds and Illiammark movimentary and in the Petas kryin. He is he

Charda (prosody) called Chardo rataakara and of the following

works on Logic -Vi fiapti-matra siddhi, called in Tibetan Rnam par-rig-pa-

tsam-nid-do-grub-pa, signifying 'establishment of mere communication of knowledge. The Sanskrit original of this work appears to be lost, but there exists a Tibetan translation in the Bstan-hgyur, Mdo, Ze. Folios 335-338. The translation was prepared by the Nepalese Pandita Santi Bhadra, and the Tibetan interpreter-monk Sakya-hod of the province of Hbro (Do) Sub sequently, il was published by the same Pandits and Kloz-akvaseg-rab-brtsegs

Antar vyí pti.3 called in Tibetan Nao gi-khyab-pa, signifying 'internal in-sparable connection' It is embodied in the Bytan-bgyur, Mdo, Ze, Folios 338-344 The translation was prepared by the Indian sage Kumara Kalasa and the interpreter-monk Sakva-hod The work argues that the inseparable connection

cause smoky.

130 VAMERI (ABOUT 1050 A.D).

Yamarı was specially versed in Grammar and Logic But he was very poor. Once, being upable to support his family and children, he came to Vajrasana (Buddha Gaya) There he related his poverty to a Yegin, who replied. "You Pandits despise

Pramaga vartikālaškāra tikā, called in Tibetan Tibidzi tram-hgrel-figual ppi-bgrel-bad, a blich is an annotation of the Pranafan vertikalankara of Prajiakara Gopta The Saviti Original of the work appears to be lost, but three sustained by prorolaminon. Thetan translation which corers volume Fer P Old-312 and the whole of solumes Be Me, and The of the Start heyur, Mid. The translation was prepared by Pandt Seminary.

the internet of the translation was prepared by Pandt Seminary. ONJUL, 19400 The translation was prepared by Pandita Summer the Interpreter Ho-Idan-de-rab in the monastery of Shethan pri The volume Be ends thus "From the immessible as merit acquired hy me by compoung this regular annotation, and sequence by me by compoung this regular annotation, so, and perfected subduing its adversary death, obtain the indestruction and perfected Nirvana "1

140 SANKARINANDA

Sankarananda, e called in Tibetan Ede-byed-desb-wa, wit born in a Brobmana family in Kaimira. He us elected to the component of th outs in a systemana samily in Kasmira. He was learness in write an ordered and rea above all an expert in Logic. He introded to write an oracial nork on Legic refuting Dharmskirt, but he white and verginal work on Local refuting Dharmskirt, pursuant told by Manipatr "Since Dharmskirt; as a Arts and the state of the state decain in was told by Manjuari "Since Dharmakirti is an order in the state of the s the twelve one cannot return him, and if thou accet my there are the mittake of thine own understuding. Through gus, is the situace of this own understinding." Environsituation of the situation of the SHARATHARDA PEPERSON OF THE STATE OF THE SHARATHARD PERSON OF THE SHARATHARD PERSON OF THE SHARATHARDA PERSON OF THE SHARA the time of Naga Pala, who regard in 1030 AD He was the

Tendra-vertika IIKS, called in Tibetan Tahad-me-manrisks, called in Thetan Tabadensymments on the Praman-varilla The far the reason of the standard of the standard to be standard Discrimance: Ano narrative original of this work appears to the three write a Thetae translation, which covers volumes Pages 103-354 and Phe. Pages 1-104 of the Rytan-hgret.

2x a34 € 2 42 3 8 4 4 4 4 11 वहर रकत दर भूर कलकेन क केट लुई स भ देश है वरिम हैंद मनेद हैंदे देश वहसमा है। Il be no also af he he has be be

Fifthshin's Geschichte den Hoddheusus von Schleiner, pp 227 *Tefnilla's Geochiche des Baddheeus von Schleiner, pp. 217
Learn Jon von pp. 107, 1931
maintain Schleiner, pp. 217
Lara Trischia observe ... The Brithman Joseph of Dharmakiri
special house a measual mond of Dharmakiri
special house a measua Laron Takenthia aburrus — The Hadhman Menkednand, superial later time and I wall how a personnel popul of High mather words for the hadhest washing with the hadhest words and Bookthamous was Robbet. ulted this work in the monastery of Labrang, in Echkies, in 1907

Sambandha-parikṣānusāra, called in Tibetan librel-pa-brtagpahi-ries-su-hbran wa, which is a commentary on the Sambandhapariksa of Dharmakirti The Sanskrit original of this work appears to be lost, but there exists a Tibetan translation, in the Bran-hgyur Mdo, Ze, Folios 24-39 The translation was prepared by the great Indian Pandits Parahita and the Tibetan interpreter monk Dgah-wahi-rdo-rie

The work begins thus -

"By whom connection with the world has been renounced. m whom there are no "I" and " mine," who is called free from concerns-to that Omniscient One I bow down "s 1, 1 1 1 1 1 1

the and the Tibetan interpreter Blo-|dan-seg-rab in the incomparable city of Kasmira.

The work opens thus -

"The Omniscient One who is free from all mistakes and who looks to the interests of living beings in all times, saluting him and relying on his mercy, I elucidate the puzzle of self' and others ' connected with the doctrine of A noke " "

Pratibandha-aiddhi, called in Tibetan Uhrel-pa grub-pa, signifying "establishment of the causal connection" The banckrit original of this work appears to be lost but there exists a Tibetan translation in the Bstan-hgyur, Mdo, Ze, Folios 334-335 The translation was prepared by Pandita Bhagya-raja and the Interpreter Blo-ldan-sey-rab

I have consulted the Tibetan sersion in the possession of India Office, London मार मिश्र ५३० व श्वर थ गुरु थ ही

⁴質は中で日 コンタンロ 前 A II

बाह्रद बहेंदे होद साठद बायद वा ग कद शहर देव नव वर्ग्य में श

⁽Brian hayur, Ydo, Ze, folio 24)

A I have consulted the India Office copy

⁽Bytan hgyer, Mdo, Ze, folio .08) I have consulted the India Office copy

141. SUBHAKARA GUITA IABOUT 1090 A III

Subhakara Gupta was a disciple of Abhayakara Gopts, by priest of the monastic University of Vikramaidi. He founds during the reign of Rama Pala' and resided for come took the shring of France Rama Pala' and resided for come took the the shrine of Etapuri erected by Rama Pala's and resided for some unit of Itania Pala's safe As the rea of Itama Pala commenced about 1000 AD Subhakara Gall must have lived at the end of the 11th century A D

He wrote a treatise on Legic in which he closely fellowed imakirt: Dhatmakiri His logicisi views are quoted and critical bit dana logicia. the Jama logician Haribhadra Son who designates him as Soilst Gupta

142 MORRIEGRA GUPTA (ABOUT 1100 A D 1

Mokeakara Gupta, called in Tibetan Thar-pahi hbyun (1881) chas, was the High pricet of the great monastery of Jagaddale at the confluence of the Ganga (Padms) and the Karatota (per hans man Room of the Ganga (Padms) and the Karatota (per haps near Board in North Bengal (Padms) and the Karators we haps near Board in North Bengal). He seems to have fouristed early in the 12th century A D., after the termination of the Pala Landscape o tule of the Pala kings He wrote the undermentioned work

Turka bassa, called in Tibetan Riog-gehi-slad, signifying technicalities of Logic. The Sansknt original of the work appears to be lost, but there exists a Thetan translation in the Jatan-hgyur, Mdo, Ze. Folios 313-413. The translation was breamed. prepared by the interpreter monk Dpal-idan-blo cros-brian po without the co. on and the present monk Dpal-idan-blo cros-brian po dwided without the co-operation of any Pandita The work is divided into three chapters named respectively (1) Perception, (2) Inference for one for one of the chapters and the chapters are superstantial to the cace for one's own self, and (3) Inference for the eake of other

로 써 전 다음 보험도 됐다 국내 먹은 땅 등 급 도움 됐는다. 급 마음이 매우는 많는 많은 즉 집 참 다는 됩니? बंद, बूर् हैं से हैं अवंश दंद वड़क

⁽Dpag beam-lon base, p 120, edited by S C Dee) Hanbhadra Bürs observes ---

वयात्र वातिकानुवारिया शामान्त्रेय। वेदामारं सक्षणवादसम् रिवकरेन वातास वचनाकान जमयोर्व स्वाची प्रतिभाषते कार्यनीय बतार्चे बदीवाच्ये नव यदासारे स्वतेत ।

⁽Anekantajaya patätäkätikä, p. 137)

वर्ष में है बहु बहिल फेट कुरे ग्रह ओवल से हुने ग्रह केंद्र कर गहु नीट बेरेस क्षेत्र तम क्षेट गहु । (Paten bayur, Ydo, Zo. folio 613)

For the seculification of Jagaddala see Rama Pale-carsta I have consulted the India Office copy

SYSTEM WRITERS ON BUDDHIST LOGIC-MORSEKARA GUPTA 347

"Bowing down to the Teacher, the Lord of the world, I elucidate Tarkabhāsā for the sake of introducing children of small intellect to the system of Dharmakirts " !

> श अवदेवा हैंद दयर यहर्द इस मिल व कीद समुद्र स हर म इसवा | इंध्र में गुल्ब करें शुक्रम कड़ाई हैंय

ı

हैं अभेदे बद दें नय समय है ।!

(Batan hgyur, Mdo, Ze, folio 373)



Jina Mitra, Prajňākara Gupta, Jetāri, Šankarānanda and Moksākara Gupta appeared in the field to vindicate the Buddhist Logic from the attack of Brahmanas For nearly 800 years from 300 A D to 1100 A D, the Buddhists fought valuantly against the Brahmanas But at last their principles of thought were almost entirely absorbed into the Brahmanic Logic which left no room for an independent existence of the Buddhist Logic

LOSS OF ROYAL PATRONAGE

From time to time Buddhism received encouragement and favour from the rulers As already stated Patronage in the past the first, second, third and fourth Buddhist Councils were held in Rangerha, Vansali, Pataliputra and Jalanthose under the nationage of Ir man 4 atg fature takens tak D A t

defended with much care and cuthusiasm

and a Gavā

of Central Bengal tree at Buddhat Pataliputra and smashed numerous Buddhist temples and monasteries about 600 AD. Buddhism could not be totally extirpated by him

King Amoghavarsa, whose reign extended from 815 A.D. to at

k non of at - Date designed -he soled in Rengal and Rehardes

CHAPTER IV

The Decline of Buddhist Logic,

THE CONTENTIOUS SPIRIT OF BUDDHIST LOCK. Unlike the Jamas, the Buddhess.

Antagenum between the Brahmana and Bud dhist logicians m Br

ya-votr, in which there his

including four means of vaud knowledge and five members syllogism The Buddhist logician No. 3rd century A D . affirm

grem consisted of three tator V .tayayana (about .

position of Aksapada un

1 . . .

ogician Dignaga who reduced the sixteen categories of S satra to one, viz pramana, and the four means of valid know to two vir. Preimana, and the four mens of value and to two vir. Preimana and anumana "It was to divel the Dignaga" that the Brahmanic logician Uddyotakirs with Myaya-vartira and the Myaya-vartira and the Myaya-vartira and Myaya

Nyaya-vartika about 675 A D He in he turn was said the Huddhat logician Dharmakirti who defended Digniza After Uddyotakara there occurred a long gap in the second lichtman

sion of Brahmana writers on Logic until in the the entiry Vacaspati Missa manufacture on Logic until in the the left if it Vacaspati Misra wrote his Nyaya-vartika-tatparya ilka time the Buddhist Logic had achieved a great triumph as evident from the Buddhist actioned a great triumpa of Bodhi, Vinta Boya, 19 Bodhi, Vinita Beva, Ravi Gupta, Jinendra Bodhi, Santa Ribel Kamala Sila Kabana Marka Gupta, Jinendra Bodhi, Santa Ribel Kamala Sila Kelyana Rakeita and others. In the 9th s. 10th centuries Bharmottaga, Arcta and others. In the run-having attacked the light Arcta and other Buddhett legislates. having attacked the Brahmanic authors, Edayanicitys, a B il mana of Mithila broughs mana of Mithils brought out, at the close of the 10th tents! AD his Atma-tuttra-vireka atc Huffbiets buburge



350 INDIAN LOGIC, MED SCHOOL, BUDDENT LOGIC, CHIP IS

least N77 A II was a follower of Digambara Jainism Unferling and his auccessors Buddhism Inquished until it finally despressed in the 12th century A D

Unlike the eather kings the later rulers of the Pallars draasty, from the litth century onwards, became worshipper of Sira, whose emblem the built was adopted by them as their larger

In 1019 A D Gangera Deva of the Colli race set op a mercual of Bribman S kingdom in Tirihut (Withil). He ded in 100 A D and was outcoded by he to Karma Deva who was not seen as Sayar Pla about 1038-1065 A D. Manya Deva who was a Pramara Kestary of Karmata succeeded Karna Beva and regined in Minhila from 1089-1124 A D. These kings, who overthrew Buddhism, brook about the revivant of Brahmangise in Minhila from 1080-1124 A D.

Vijaya Sena, a member of the Kamajaska Kastriya race and
Britananio revival in
Bengal about 1119 A D. Vijaya and bis
Bengal about 1119 A D. Vijaya and bis

auccessors Vallala Sena, Lakemana Sena and others who ruled in Bengal up to 1197 A D re-established the Brahmann religion in Bengal in opposition to their predecessors the Pala king sho had been Buddhists

Buddhish having thus lost all patronage, the Buddhish Logic could not prosper

145 ADVENT OF THE MAROMEDANS

The Mahomedan invasion maid to have exerted a considerable influence on the disappearance of Mahomedans in Riss Buddhoss from India of the Properties of the Mahomedans in Riss Manual was the Financia Shahiya dynastic Nakamira was extirpated by the Mahomedans, and disappearance in the country

- Tres

Mahomedans in Reogui was a stitutguous vo 1888 was at takeed by the Turvaka (Mahomedans) at the end of the 10th century AD while the Huddhet University of Whranashla was bornt by Bakhut Khiliji about 1197 AD A large proportion of the Buddhet population thought at expedient to embrace the Mahomedant. The Buddhets having an large nambers turned Mahomedans it became impossible for their Logic to attain a further darkelpunch.

THE BRIDMANIC PREACHES DY Brilmanic 146 in Southern In the seventh century A D and onwards m nano religion

begin lada preachers began to flouring out 630 A D)

India to revive the Brail he Brahmane la Southern lades there The attempts made by Kumarila Bhatta (and Sankaracarya (about 785 A D.) to re-establish ated Valenava faith there are too well known to need a detailed at porth east of in the 12th century A D Ramanuja, the celebi of the Calukya preacher, flourished in Sriperumatur, 18 miles ea Kancipura (Conjecveram), and converted the kings referred to the

and Cola dynasties to his religion. arva of Mithila As regards Northern India, I have already place Buddhism

efforts made by Udayanacmon knowledge In Northern India. in the 10th century to reld the Vacanava by the Brahmanic faith. It is a matter of comphanurus a sect how in the 18th century A D Castanya foundeded account of sect in Bengal and Sankara Deva founded the Mant Buddhism Ill Assam It is not necessary to give here a detajus established. the other sects that were founded in India to supplied continue to

The Brahmanic faith of new orders being th.

there were left very few Buddhist writers who con work in the field of Logic

> SHRITER OF FOREIGN COUNTRIE India it was Thousands of

While Buddhism was undergoing persecution impgolia, Corea, accorded a warm reception in foreign countries. accorded a warm reception in foreign countries. , where they enterprising monks visited Nepal, Tibet, China, Mcceptors. The Japan, Ceylon, Burmah, Siam, Sumatra, Java, etc. numbers, to were cordially welcomed and accepted as revered pria was entirely Buddhist monks being thus attracted in large

least 877 A.D. was a follower of Digambar and Lisauccessors Huddhism Ianguishedur' in the 12th century A.D.

Unlike ti = earlier kings the later ruler axts, from the litth century enwards, i Sixa whose emblem the bull was adopted ' creat.

In 1019 AD Glacers Bern of D. Received to Debmon kingdown in Tithin ion in 10th 18. 1040 A D and was Kama Deva who was a contemporary 1028 1055 A D J. Nanya Deva who we of Karnata sourceceled Kama Deva and P. 1009—1123 A D. Thesekings who over though the revival of Rahmanism in Mill.

Vijaya Sena, a member of the Karni' Brahmani revival in a contemporary of Bencal wrested from the l

Bengal about 111' successors Vallala Sens, Laksmana Sens a Bengal up to 1107 A D re-established to Bengal in opposition to their predeceshad been Buddhists

Buddhem having thus lost all p. Logic could not prosper

145 ADVENT OF THE MA

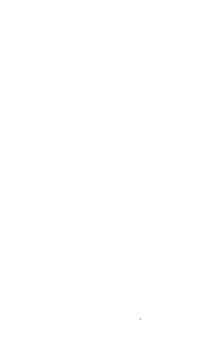
The Mahomedan invasion is said to I
Mahomedans in Kis mire
mire
ctripated by the Mahomedans, and c following there occurred great political c
these circumstances led to the dechne of

by the great Tibetan sage Bu gton of the monastery of Shālu near Tashi lhun-po under orders of the Tibeto-Chmese-Mongol Emperor

countries

outgatta, etc

- 148 Extinction of the Buddhests and their doctrines in India
- I have shown that some of the Buddhists were received with hospitality in foreign countries while others during as a separate or became followers of Islam. The few that re-



PART III.

THE MODERN SCHOOL OF INDIAN LOGIC.

SECTION L.

Prakarana-Manual of Logic.

CHAPTER I

The Nyāya-Prākaraņa reduces its Categories to one.

THE NEO-BREHMANIC AGE (CIECA 900 A D --- 1920 A D.)

In part II we have seen how Junism and Huddhim, excessed, for several exclusive, a polent uniforence on the system of philosoph and entiture of the Brahmanas. In the Decean, the decline of Budhim commenced in the several tensity at D. while in North India the Buddhist became almost extinct by 1200 AD. The Brahmanas, who survived them, organized their society on a secure basis. They took back into their folds some of their members who had embraced Buddhim or Janssom, but there arose the necessity of making strict rules for the maintenance of the integrity of their society and for the prevention of new admissions into it it was at this period that different Brahmanic Bigulators of

character and application. It may be observed that social exclusiveness became more marked in the Hindu Society at this period with the advent of the Muhammadans in India.

2. Composition of the Probamas, Manuals of Logic.

356 INDIAN LOGIC, MODERN SCHOOL, FRAKARAYA, CHIR. L The works so composed in this period were technically of Prakaranas : ar Manuals of Logic. In the Parliars Psychiation of the Parliars Psychiatry P glored in the commentaries on Nysys-stra and Sapraydick Name to the production on Kydyn-sirs and Sapajanian conics of many defined as a book which concerns itself with the topics of a genned as a book which concerns their most of a portion of a fastra which may deal erec with sales to the concerns their concerns the co not included in the assira which may deal even win averaged in the assira, e.g. the Nyaya-sira and Synpodarthi-two very early manuals of Legio-treat in a very way most way most to very early manuals of Logio-treat in a very conceptual.

Once of the Nyaya astra and Varieties stated in Pectively, and at the same time some topics not include its those eaters. Many matters which are elaborately treated in the works of Many matters which are elaborately irrain accermance of the accernance school have been dismissed with settle ceremony to the accreat school have been distincted with the force mersty as the logical manuals, while some subjects which were merely referred to in the former, have been clearly reflined to large the large first the former, have been clearly reflined to large first the former, have been clearly reflined to large first the former, have been clearly reflined to large first the former, have been clearly reflined to large first the former, have been clearly reflined to large first the former, have been clearly reflined to large first the former. were merely referred to in the former, have been clearly expan-in the latter, for instance, the topics of chals (quibble, and (analogue) and aprodustations (rounts of detail, which occupied to much space in the mark of the control of detail, which occupied so much and hypranauthand (points of defeat), which con-much space in the works of the ancient school, drew ren hitle attention from the works of the ancient school, drew to bend, the selform of the manuals. On the other three strengton from the authors of the manuase the in-band, the syllogrom (sropores) which was briefly treated in ation, side approprint (propore) which was briefly uran make the more has been claborately explained in the main Thus fratment of certain subjects in preference to other subjects in preference to other subjects in the subject in the subjects in the subject in As most probably due to the influence of the Jains and Rabbi amoust proparty due to the influence of the Jains and number of Logic which intervened. In respect of their state on the ancient works differed considerably from the manufacture works differed considerably from the manufacture works and the state of the the style of the former was mostly sphoratic, the site of the former was mostly sphoratic, the site of the former was mostly sphoratic, the site of the former was mostly sphoratic. the latter was mostly aphorate, inc and remarkable for share. The parakirana (manulc) are at the latter was the latter with the latter was the latter with the latter was t remarkable for their accuracy and lacidity as well as it direct handling of parties topics in their created orders future of ferms are broad and accurate and nos full of

The manuals of Logic called Fraharanas may be principally Jaco Jury classes (1) The Nextyn works treating only of the is a such the promining filters calegories were asher (4) the Ardya my he what he miles for them the categories (2) the Nega wires which embedy in them the carry-the Valench's planning by (2) the works which fred been language regions administing in given to Nytra meen remarks reserve assuming in terms of expression of the base of the wide state of the base of the Ajira and order top the Ajira and order top top of the Vicentle West of the THE OR STATES OF THE PARTY OF T file hydre and beamile as more more on more one more one of the hydre. and a dedecade to be East that

prostante è un plus fang ;

did said a a dest leading to

Name and Suppose desires desired & S. S.

theory of valid knowledge as well as of the objects which would give rise to that knowlege

4 NYIA-PARARANA DEVELOPING THE CATROGNY OF PROMING THE ASTROCKY OF PROMING THE ASTROCKY OF PROMING AND AND ASTROCKY OF THE PROMING ASTROCKY OF THE PROMING ASTROCKY OF THE PROMING WITH PROMING WITH

5. BHT-SARVAJEA (ABOUT 950 A D.)

The first Brahmanic writer, who attempted to reduce the stateon categories to one, was Bha-sarvajūs, the celebrated author of Nyaya-dara

Nothing is definitely known about the age in which he flourished or the country which he adorned by

Nie is a brith He seems to me to have been a full to of Kāśmira His name, which is very pocular, bear a close feesmblance to the names of Sarvajās Mitra* and Sarvajās Dova*, who lived in Kāšmira about 775 A D. and 1025 A H respectively.

As the reputed author of Nyaya-sara, he is mentioned by the

Jama seges Gunaratna* (1409 A D.),

Hudate and Maladhan Rasasckhara* (1348 A.D.).

J. Bildarvayla's Nyfya afen with Jeyn Rinha's Nyfyasitigarya dipik kha bear deided by Dr. Sate Chandre, Villerdhuman and published in the Bibletheas Edina Series of Calcutta.
I Vad Sates Chandre, Vilyakhusana's siddeon of Sengilharit stotram, published in Nyfyasitigary and the Sate of Canadra Vilyahhusana's siddeon of Sengilharit stotram, published in Nyfyasitigary and Sates of Canadra Vilyahhusana's "Rastery of the Mediawal School of Indeas Logic," pp. 134—135

^{&#}x27; भारतेष्क प्रतीये जाववारेश्राद्यत्योकाः । तासु मुख्या क्षीका जावभूपदाच्या ज्याव विश्वा जयवादिया जावकुत्रताक्ष्राव्यविष्यं । (Quaratas's Sabiacéans-rytti, edited by Dr. L. Saals, p. 84).

During their times there were already eighteen commentaries the Nyaya-aira One of them is named Nyaya-binan, the beliane to the of them is named Nyaya-binan, the managed Nyaya-binan, the company of the or the name of the or the order of the order I believe to be identical with the work of same named by the Buddhest age Ratnakirt, preceptor of Rainkirs and had bred about room who lived about 1000 AD This is therefore the little that we can that we can assign to Bha sarvajna. The earliest limit my be fixed at 650 AD when there lived the Buddhist logician Dis-makirt; a when there lived the Buddhist logician Dismakirit, whose controversy about the fallact of "postern to its eous contradiction " (toward/haryabhrdrs) is referred to it by Ayaya-atra ! Bh.s. "toward/haryabhrdrs) is referred to it by Nyaya-str. Bha saryajia was evidently junior to Tribotal was evidently junior to Tribotal control of the saryajia was evidently junior to the saryajia was evidently which was evidently the saryajia was evidently the s Quoted by him Os these and other considerations I am include that Rh. to believe that Bhl-sarrains lived about 950 AD

Bha-sarrajāa lived about 950 AD

Bha-sarrajāa who attempted to reconstruct Brahmano L on the plan of Buddhest Logic, must indeed have fourned to the fourness and Buddhest Logic, must indeed have fourness and B Kasmirs in the 10th century A D when Brahmanism and B dhism flourished there side by side

The well-known logical freatise, which proceeded from the second from the second freatise which proceeded freatis Nysiasara follows no pom of Bhasarragha, was designated a force. particular work Nyaya-sara, the Essence of Logic Rocci

Indian Logic Following the method current in his time, Bhastil pied a remarkable position in the history of he divided into three kinds Perception (pratyaka), inference [au mana), and what has perception (pratyaka), inference [au mana). mana), and verbal testimony (agama)

Tramana furnished analogy (agama)

The threefold division of fourth for the fourth for the fourth Pramana furmihed a contrast to Aksapada who recognised a fourth

(S. defarance annual of the street of the st

९४१२ जान्यपुरस्य खाणीदिकस्ये नहुरवास्त्रविक्वस्यानिकस्यक्रम्यम् नद्धिशस्य I lide Part II on Buddhist Logic

(Ratakiris's Apolasahitos salitasi by h 31 Hara Present George p 41, A 3 B J Dharmakirti obeneve -रियमायभिकारी यदि समयनेत्रसा ।

e Bhā sarvajās writes —

(Aparal main, existed by Peterson p. 113).

हाति कार्यान्याम । इत्या तुम्बाच्या (त्यस्त्रेतुद्वयोगीनगार्थः विश्वा व्यक्तिशारी इतित हर्ताः (Ny fire airs aditud by Batus Chandre & signi bussion, p. 22)

File RE-tate Electra a commenciary on the Nové ofen in reference in the भरः। यमे ह्या वार्तपारित काराज कड उदावरवाधावान वर्षकानः

Pagarantes p. 12 Indyal homens and tons

kind named comparison (upamāna) It brought Bhā-sarvaiña close to the Samkhyas and James who admitted three kinds of Pramana, but distinguished him from the Buddhists who dealt with only two, viz perception and inference Like the Buddhist and Jama writers, he divided inference into that for one's self

with an inference for the sake of others Salvation (moksa) was described by him as the soul's attainment of eternal pleasure In this respect he agreed with the Prabhakaras who affirmed that pleasure could be eternal, but differed from Aksapada who denied the eternality of pleasure.

The scheme laid down in the Nyaya-sara, for the reduction of sixteen categories into one, may be exhibited in the tabular form thus -

(3) and veporyaya

Promäna (1) (the means for establishing promeyo, (2) without a stain of suchious

ratyakas 4-artha Parketha. carried on through Badvidha acayara (7), which excludes herrabhase (13) and leads to sirnaya (9), through the channels is sorke (8), vaids (10), jaipa (11), summia (12), chala (14), jail (15), and syrahashāna (16)

From the above it is evident that Bha-sarvajas embodied in his Pramana all the categories of the Nyava-sutra except prayojana (4) and siddhānta (8) which did not, according to him, constitute its integral parts and drefants (5) which was included in arayara under the name of udaharasa

7 CONTENTS OF THE NYTYA-STRA Perception -- praigakea

In the opening lines of the Nyaya-sara, Bhasarvajha says :-"Bowing down to Sambhū (Siva) the Salutation. supreme Lord of the universe, who by

nature knows all truths, I shall explain Pramana, and its direct and definition in order that children may understand them rel' Francha is defined in the work as the means of right kern of right kern and right ledge freed from doubt and error It is of three kinds me Perception (pratyakta), inference (anumana), and rerbal testiment

Perception, which is the means of direct cognition, may Definition of Perception

preception is that which exhibits gross objects through their nice course with content which exhibits gross objects through their months of lights our content brought about by a favourable combine

To intercourse may be of six kinds, viz , (1) union ,(2) united to the course may be of six kinds, viz , (1) union ,(2) united therease,

(6) particularity—all of which have been explained before inherence, (3) united inherent inherence, (4) inherence, (5) inherent inherence, and The contemplative perception exhibits objects which are too

runded in time and space or too fine in nature. It is the perceptual to the notation of a same to the notation of the same to the notation of the same to the notation of the nota tion of a start, who may or may not be in a state of contemplation at the time While in a state of contemplation the saint perceives infinite through the contemplation the saint perceives infinite

objects stronger the more union of his soul with his mind of onsequence of his ment, etc. But while he is not in contempt two causes, viz the context strongsh the union of four, three the mind the mind the mind, a serve and an object, in leav custer, vir the sout the mind, a sense and an custom of the mind and a sense, or merely the sout and the mind and a sense, or merely the sout and the mind. B the olfactory, gustafory, Fauel and tactual perceptions there B the value of the state of the since or true causes in the auditory perception there is the find inherence of the mind and the car (the sound the mind and the ear (the source of the ear (the source of the ear). In the then inneres in toe ear being identical with the same) in the coping of pleasure, etc., there is a union of merely two causes, the soul and the mind toe sous and the inition.

Perception may also be divided as determinate or mediate.

(satisfala) and indeterminate or immeon is knowledge of an object indicative of a relation of the diate (nirrialpaka) The determinate per-Of its name genus, quality, action etc. e.g. e.g. this is Devis to is issue, seaso, quasity, action etc., eg this is term.

The indeterminate perception is the knowledge which exthe mere essence of an object independent of its relation

to a name, genus, etc., e.g. the knowledge produced by the first union of a sense with its object or the knowledge of a saint while he is in a state of contemplation

Inference-anumans

Inference (anumana) is the means of knowing a thing beyond the range of the senses through its in-

which lies within their range "The hill is fiery, because it is smoky"—this is an inference in which we ascertain fire from

smoke with which it is inseparably connected

The inseparable connection (in Sanskrit avinabhāva) is also designated as personn or invariable concentrate (mapth). It is of two kinds

tance—tydph (1) affirmative (anusya) and negative (updirekq). The affirmative invariable concemitance (anusya viduk)

is the accompaniment of the middle term by the major term in all cases. The negative invariable concountance (vigitivities 199281) is the accompaniment of the absence of the middle term in all cases. In the affirmative universal proposition "wherever there is moke, there is fire"—smoke is the middle term which is in all cases cocompanied by fire "where "where the case of the middle term which is in all cases accompanied by fire "where the case of the middle term which is in all cases accompanied by fire where the case of the middle term which is not all cases accompanied by fire the middle term which is not all cases accompanied by fire the middle term which is not all cases accompanied by fire the middle term which is not all cases accompanied by fire the middle term which is not all cases.

f fire 14

Kinds of Inference thanumana) and (2) inference for the sake of

tte for agentification of the form the second second second of the form

Terms of an Informer. asher

which the quality of the

to abide A heterologue (1 of the major term does not abide with certainty, that the quality of the major term does not abide The essential nature of a syllogum [pul-wa-dharmarta] refers to the character of the pervasion of the middle term by the major term

because it is smoky.

hhe a kitchen or like a lake

Here "bill" is the subject or minor term on which existence of fire is the subject or minor term on van-which fire is to be proved, "kitchen" is a homologo which fire is known with certainly to able, and "like"! heterologue in which, we are sure, fire does not abled

Evelusively affirmative is the reason which abules in t minor term of which there are homologues but no heterologie eg, tins is nameable, because is is knowable

Exclusively-negative is the reason which abides in the mino-Kinds of the middle term Eg the earth is different from other elements, because it powers term of which there are no homologues and which is distinct from the heterologues

Affirmative negative is the reason which abides in the minor term and its homologues but does not abide in the heterone of the minor term and its homologues but does not abide in the heterone of the minor term and the mi logues of the minor term, which is not counterbalanced and the sphere of a blich is not opposed by endence, og the hill is field,

Hetrabhaaa -fallacy of the reason

Fallicy (Artendam) is that which possesses the appearance Fallact of Preson of a reason but not its essential character It is of various kinds as mentioned !

A (**PROVED (anddia)

- Unprived (and this) is the transm whose existence in the nor term has not been known with certainty. It is of following
 - (I) Latitud in super of its assure (musphalls) of
 - (5) Uniferral of Brings of its abiling is a different lines. Type folder and office, or over the new ordered by the street of the str
- (3) I nin red in respect of the asharantism (subsection) the section is expensed for a constitution of the section of the s was of has and it have be some a house, it have been
- to be to some a some of the adje to sufe a reads the adje Trient in property towards to any content of a dis-
 - Lore and as removed a first objective and a setermotical resources with a literature and with the second fire at the second s

sound-wave is produced by effort, but the succeeding sound-waves do not, it moved depend on itl

(6) Unproved in respect of the abode (āsrayāsidha) mg there is permordial matter, because it evolves into the universe [The Naiyāyikas do not admit that primordial matter (Prakril) is the prime source of the universe)

matter (Prakri) is the prime source of the universe)
(7) Cuproved in respect of a part of the abode [63rayaskadesi-

(8) Inproved on account of the substantive leing useless (vyaridatskeysässidda), eg sound in non-eternal, because it possesses generality which is a groduct [To say that soundares is a predict." is not only useless but also internal properties.

- -

it smoly [Here if the smoke turns out to be mist, the inference will be invalid]

(II) Unproved on account of the substantive being doubtful

passions because he m a person who is always defined of true knowledge. [It is doubtful as to whether he is always deroul of true knowledge]

The fallscies called unproved mentioned above are of two lescriptions according as the lack of truth involved in them is ecognized by both the parties or one of the parties engaged in a lebate

B. THE CONTRADICTORY (viruddha)

Contradictory (eiruddes) is the reason which abides in the nor term as well as in the opposite of it are homologues to the minor term, the contradictory

of four kinds as follows —

le minor term as well as

its homologue), eg sound in

select filde ether (homologue).

and like a pot (heterologue) Productivity slides to sound as well as in its heterologue the pot

(2) The reason which abudes in the numer term as well as in the numer term as in part of its heterologue (but not in its homologic), its sound is eternal because it = a thing which possess Senerally and is cognized by our external senses [first an matance of the heterologue as a pot (a) which name eternal (6) which possess generality points, and (1) the is cognized by our external senses "Fleasure" enacts an instance of the heterologue, because though non-tiend it is not cognized by our external senses flough and the abides only of external senses. So the rease abides only in a part of the heterologic We cannot eff Pointers a homologue, because though pointers is eternia

and cognized by our external sense, it does not peace generality poinces-ness] (3) The recom which abudes in a part of the muor term as well as meaning the state of the muor term as well as meaning to the superior term as well as the superior term as the sup as in a part of its heterologue but not in its homologue, sonnel and a state of flow or sound is everal, because it is a product of share The first vace of sound is a product of removed on a product of fort, but he neceeding warms of sound is a product of effort, but he neceeding warms. Secreeding sares are not product of the same saling

So the productivity of effort abules only in a part of the The term Similarly it shales only in a part of the terrologies. verstroussee "vs 105 15 a heterologue which is a proving of effort, but " grass" is a heterologue which is not a product of effort Pot st a beterologue which is a protect

(4) Trivian of emore
The passon which aboles in a part of the numer term better the abole of the numer term better the abole of the numer term better the in the whole of its heterologue (and not in its homelogue) to the mining of the neterologue fand not in its noncom-ery the carth reternal because it is a product [Fredericks] in the value reternal because it is a product [Firsten earth which is another and the which is another and the which is another anothe asset, assetted in the carrie which is gross, but me more and all them which is subtle or stomic. At the same time it about the in all things which are non-eternal or heterologues to the minor termit

hile there are no homologues, the contradictory trasons are

I) The training which adoptes in the miner term as well as in the to a home able of writing it a special quality of ether as we see that the contract of the home able of the heren i give. FK money to a special quality of every list is Annually. [Known blomes at all its a good function of the sound has well as it is anoward. In increasing over as above in sound as were as in the left roll wise such as small. There are no bounds. at its feet to ment and an adding to a special quality of others

Of extery.

The reason who habeles to a part of the misser from and ne ranni so a varana un a part or the minur bern and In a part or the reserving use a ground to a special quality of effect, because it is a product of effect of effect a training of effect and the first manual wave by the first activity and hot all ole to the surround manual mot et-PAUL BY Salate to the more term and to a pass of

(4) "the whole of its heterologies, e.g. sound is a special quality, of ether, because at decount area from words. Some portion areas from words areas from words areas from words areas from words as the books, while eathers do not, such as the sounds of a drum. No sound, which is not a special quality of either, arms

C. The Uncertain (anaikāntika)

from words?

Uncertain (amaskāmisku) is the reason which abides in the minor term, its homologues and heterologues its subdivisions are the following .—

- The reason which abides in the minor term, its homologues and heterologues, e.g. sound is non-eternal, because it is knowable.
- (2) The reason which abides in the minor term, in a part of its

- 366 INDIAN LOGIC, MODERN SCHOOL, PRAKARASA, CHAP I
 - not in mind which is an atom in dimension. It abids a some homologues as soul, ether, etc., but not mother toologues as earth, water, fire and air II a bides in all before logues as quality, action, generality, particularity and inherence?

,02

(7) The reason which abules in all homologues and heterologies, but only in a part of the minor term, og etler, into the minor term, of the min

water, fire and airl

D Non-tried or non-conclusive (anadhyavatita, or anupasainhārs) !

Non-tried (anadhyarasita) is the reason which abides in minor term alone, without a definite connection with the mterm. It is subdivided as follows—

(1) The reason which abides in the numor term of which the

- are neither homologues not beterologues, m millare i eternil, because they are existent ["Ail" having cluded every thing there is no homologue or heterololeft behind. The reason existence "does however al in "all"]
- (2) The reason such abutes in a part of the minor term which there are neither homologues on or heterologues all are non-termal, because they are products ["A whit in ludes everything, has neither homologues i heterologues. The reason product subject in none and things but not in eternal things both of which."
- comprised by 'all' |
 (3) The rason which aboles in the minut term of which the of ether [Sour omedowns with the completues with the completue with the co
- (i) The reason which abides in a part of the minor term of which there are both four legues and beterdogues of a substances are non-eternal betance they are possessed to

¹ Mr. 5 P Varies adverses on This hotely blue is ments and by 11 feet and of the first amount of the 11 feet and almost the first amount of the 11 feet and almost amount of the 11 feet am

activity [There is activity in earth but not in ether although both are substances. There is no activity in quality and action which are bomologues and mg enerality particularity and inherence which are heterologues of the non-eternal?

(5) The reason which abides in the minor term and has homologues but no heterologues, og all products are eternal, because they are originated [There is no heterologue of "all products" which constitutes the minor term. Ether,

(6) Th

homologue but it as not composed of parts)

 MISTIMED OR INCOMPATIBLE REASON (Lâlătyayopadır)a or bâdhıla.

Mistimed or incompatible is the reason which abides in the inor term as opposed by evidences. It is subdivided as fol-wai-

(1) Opposed by perception, e.g. this fire is non warm, because it is a product

it is a product
(2) Opposed by inference, e.g. the atoms are non sternal, be

not omniscient, because he is passionate like the man of the street

(?) An example of doubtful major and middle term, e.g. in person will go to heaven, because he has accumulated ments, like Devadatts

ments, the Devadatts

(4) An example whose support is doubtful, me this product had on musicant, because he speaks evil, like Devadata's son who will be born

Follow
Follow
(disputation), vaida (discussion), jaipa (wranging), vaida (discussion), vaida (discussion

jūti (analogue), nigrakasthana (point of defeat), etc

Verbal testimony or reliable assertion (agama) is the means of Kinds of verbal tests mony or reliable assertion (agama) is the means of knowing things accurately through indication of the mony tory signs (or convention) It is of two mony

hards according at the sasetton relar to matter open to our senses or to matter beyond our senses from the action one takes on bearing the assertion is evided from the action one takes on bearing the assertion, e.g. a bor runs to receive a mango when he is asked by his father to do so The submishingtones of "

User means of Know them, og presumption (arthdyam) and ledge probability (sombheau) are included in in-

ference, rumour (suithys) and muscular morement (cutsh), in verbal testimony, and negation or non-existence (shikter) in any of the three according to curcumstance. Since the more manalleged to be a means of knowledge is only an action authituted for a world or avertion

Emancipation-moles

The object of our knowledge (prameya) is of four kinds as follows -

I Bileners, he was the word figures as a symmyon for debte. In reality was a finished to surptime to shork stables on in these is made depend our beams, and the other agrades to the married of a relative protect."

 That which is fit only to be avoided, viz misery or suffering (dukkha), of which there are twenty-one varieties already explained

The soul m of two kunds, vm the undividual soul (ppro alm) he and the supreme soul (ppro alm) he soul modified modified to the soul process and the soul process soul proc

B. COMMENTABLES ON THE NYAYASIRA

freed from misery, enjoys eternal pleasure

Of the eighteen commentaries on Nyāyasāra enumerated by Jaina writers some are noticed below.—

- (1) Nyaya-bhasaga the oldest commentary mentioned by Maladhar: Raja Sekhara (1348 A D) and Gunaratin (1409
 - (2) Nyayakalika by Jasanta, mentioned by Generatina in the Saddersage sumuccaya Vitti (1409 A.D.) No manu-
 - script of it has yet been recovered
 (3) Nykyakusumääjali tarka mentioned by Gunaratna in the
 Saddarana samuecaya Vrtts (1409 AD) No manu-
 - script of it has yet been recovered.
 - 1(6) Nýšysskrapadapadiktá by Vásudeva A manuscnyt of it has been recovered from Kástatas. (Fude S. I. ibandarkas's Ostalogue of MSS. In the Decoan Golley, 1883, p. 93) Another manuscrapt of ill written in Kásinir character is to be found in the library of the Asiatic Society of Bengal bearing No 1532. In the opening lines*

^{1 1} Mr Rāja Šekhara's Saddaršana mamurcaya and Guparatus's Saddaršana samurcaya vytti * The opening buce of the Nyšynskospadapažjukš run se šellows .—

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Vacadern speaks of himself as the author dividend and in the colopbon he is stated to be a most

(7) Nysyaskravickra by Ilhatta Raghara. A manuserid dated back. A second

dared Saka 1174 A D 1252 is contained in the line (8) Nyfiyatatparyadipika by Jayasimha Suri, a Jana di Systember 2 Svetambara Seet, sho lived in the fourteenth con

A D as his Kumarapalararitra is dated Samrat 115 A D 1363

शाहरेवविद्या विरुख्ये व्यापनारवदक्षिका सन्त ॥

I The Ny Synnigaricare ends as follows --शके चतु चत्रति संक्षके मत

समाधिकेरकाचिके च प्रमधिः। दियानिमें तक वभव बहारी us fame: afraifa tiuti &

इति पारंकत्वनवादीन्त्रीक्ष्ममार्थानपुरुवर्कविष्यारचत्रुर्थारश्वरविर्धिते ह्याववार

अलोच परिच्छेंड समाप्ता a

The verse may be interpresed to give Saka 1174 (A D 1252) or Saks

i Nyayatātparyadipikā with the tast of Nyāyasāra has been edik Satir Chandra Valyabhunana and published in the Bibliotheca Indica? Compileting of the Compileting Calcutta. भीविक्रमच्याच् हि हि बन्बदेश्यमञायतः।

धम्य परश्चित्रतीयदस्य बाध्यम्हभाग् ह

(Kumërapëla Carstra Prafacti, Chap. X)

CHAPTER II.

Nyāya prakaranās embodying Vaišesīka categories

THE NYATA INCORPORATES THE VALSESIEA

The Varietika philosophy rendered considerable help to the development of the Nysya (Logic) and many of the sitras of the Nysya philosophy pre-

bc ses illi

rally coalesced. The six or seven categories of the Vaisenka sentirely absorbed in the treatise on Nyaya philosophy and Nyaya categories of pramana in its developed form were sally absorbed in the treatise on Tarting and T

As instances of nay cite the cases as by Kesava Misra gories of Nyaya,

7a, not only the tw

ount of the two works is given here

10. VARADARIJA (ABOUT 1150 A.D.)

" wrote a work on Logic called Tarkitaraksh, or Logiciams" He seems to have been a native of elladras Presidency. Varadistia must century A.D., possibly also after the jons Tulceans, Varadastia Misra, '

ali salled Nysya

M.M Vindbysávari

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the other had adarsans are bably he four

Deva, a disciple of Visnu Svamm, wrote a commendate a bring the stand to be standard to be standard to bring the standard to be standard to be

junior Trilocana. Perhaps there followed a few other principles before Vallahhācāryya, son of Laksmana Bhatta of Andhra (Isha gana), occupied the seat of guru at the end of the 18th century A Pak Vallahhācāryya kired between 1460 and 1530 A D, several preceptors intervened, the date of Varadarāja, if placed in 1150 A D, will not be far wrong '

11. TÄRKIKARAKSI

The Tārkikaraksā, which at once begins its subject, is divided

Category into three chapters the first of which desir

with the first fourteen categories of Nyria.

rit. (1) pramana. (2) pramaper (3) sandaya. (4) praphylo. (4) dritains. (5) addhains. (7) arapares. (8) first. (9) newers. (10) newers. (10) newers. (10) the control of th

कारी अवाय वस्त्राच्याय वायकृते वित्रं क्यासु विविको मुध्यित क्यांच्ये ॥

(Tickingship p 246, edited by M.H. Unchyelvari Prack! Senared i Sarafari, a quotee find carraida thus -

gary .-- wa surd fire e (Tärkibarabal g 80).

I Fale Servatorionomorphia, chapter on Europeusta-derions in which we not

Prameya, according to the Nyaya-sutra, significs diman, śarira, indriga, artha, buddhi, manas, praritos tha Vailegha estegavarga, but, according to Varadarhia, it

ornes aparanya, but, according to Varadardia, incorporates also the est predicaments of the Vaisesika philosophy, viz the substance (dranya), quality (nutera), action (tarma), generality (admanya), particularity (nutera),

and co-existence or inherence (samaraus)

The categories of the Nyaya and Vasiceska are thus combined

The scheme of combination is far from
bination

being satisfactory

It is evident that the

categories of the Vasie-ita and objects coming under Prameja of the Nykya overlap each other. Moreover there is hardly any truth in the statement that the knowledge of the sixteen categories of Nykya as the direct means of our attaining emanopation whereas that of the seven categories of the Vasiestia is only an indirect means, because diman (the output manus (the mind), buddh intellect or knowledge), dubbla (pain), tot, are included in both the Nykya and Vasiestias systems.

Varadaraja's scheme of combination of the Nyava and Var-

leetka systems is shown below -

Pad&rths

Pramāna, prasseys, samāsys prayojana dratānta, auddiānta, avetava, tarka narbaya. vāda, jalpa, vitavilā, betvābhāsa, shala, jāts, nagrabasthāna.

1. Twelve objects of NySya 2 Six estagories of the Vadoeika

Valid knowledge-pramāna.

The sixteen categories of Nyāya have already been explained Varadarāja, in his Tārkikarāksā, nitroduces been explained of pramāne conductor of pramāne condu

the Buddhists define valid knowledge (pramāṇa) as that which is not non-correspondent with our practical activity, e.g. my knowledge of a cup of water is valid if the activity prompted by it is fruiful. Varadarāja condemns

> त्रोचे वाचादवङ्गादवशदेश सचितम् । तथानदावसारेच १८व ४थादि सच्चरे ॥

(Pärkskarakes, p 150)

र्षावर्षपादिविद्यानं प्रमाणविति चीतमा । Tärkikaraka5, p. 13, edited by M.M. Vundhyeávari FracEd. Benarwi) 376 INDIAN LOGIC, MODERN SCHOOL, PRAKASASA, CHAP IL

this decree . W. For instance # a - - a thing that existed . . " s" an indiante ne can test the raids of our knowledge only of a thing that exists in the present to With regard to a past or luture thing we can draw an inferent but cannot prove the validity of the inference inasmuch in the is no practical activity prompted by it

Inference-anumăns.

According to Varadaraja, inference (ansmana) t is the know ledge of a thing derived through its most Invanable concomis able concomitance with another thing inco. mrinachava of the Invariable correct to a to to to teles called Buddhes, condemned

which 19 The . . .

thing wit en on total annight above presence and absence, eg. smoke is in invariable concomitante with fire, because where there is amoke there = fire and where there 's es f

चित्रवादननिति सद्दश्*तृ* ३ श्रमभविषास्विषके अनुमानेच व्यवाति ।

CCErksbarukes, p. 14)-

याति पश्चमारेचं प्रस्तिः वाधनं विद्रा चनवानविति ।

(Tärkikarakeä, m 54)

मातिः शमानी विश्वपतिसः । (Tärkikaraksi, p 65) · Opficht, emplation, in thus defined -

वाधनानान्या साधासम्बाता स्वास्त्य व

(Tärkskanskal, p 66) It is of two kinds (Il aure (sugate) and (2) suspected (fantist) I do not guite here the definition of these terms so they will secur in the Tette continual । सीतताचा तादाकातद्यांच्यातेकाविभागावः । .. धवादाः---

कार्यकारकमानादा समाकादा विवासकाम् । वरिमाधाव विवयो दर्धवात अदस्यान व

तर्पत्रम्। चकार्यावाकनौ रणारेरकारकाशासम्बद्धासम्बद्धानम् स्रोवे वक्रमनुष्ठाके । (Elekikarakal, p. 62)

This yerse is quoted from Dharmakirta's Pramage vartike hariks. The Tibeten versons tune as follows :-बैं रेट वरीस सेह रेड्र साम्रक

er egi tant pe aan i

and effect or identity in essence, e.g. there is rain, because there was cloud (cloud being the cause of rain); and this is a tree, because it is a simsapa (simsapa being is species of tree which is its cenus).

Varadaraja condemns the Buddhists by saying that their definition is untenable. We infer the form of an orange from its taste, though between the taste and form there is neither the causal telation nor the relation of identity in essence.

Syllogism-avayara

In explaining the seventh category, viz arrayara parts of a syllogism, Varadarāja says that according to the Mimāmaka, a syllogism, which con-

cyllogum, aveyone to the animamsana, a synogram, which conanists of three parts may either begin with an axample or end with the same, as follows—

All that m smoky is fiery, as a kitchen.

The hill is smoky,

Therefore the hall is fiery

20

The hill m flery, Recause it is smoky

All that is smoky is fiery, as a kitchen

The Saugatas (Buddhists) are said to maintain that a syllogism consists of only two parts, viz an example and an application in the following form:—

All that is smoky is flery, as a kitchen,

This hill as smoky

The eign—linga

A sign, reason or middle term (lings or help) which is in invariable concomitance with the predicate or major term (sidhys), possesses five characteristics as follows:—

 Paksadharmatā, the existence of the sign in the subject or minor term, e.g. the hill has smoke

> केद व के ब्युट देख व है स कड़र बच्च मेड सड़ेट बच्च केड छ

Pramāņa-vārtika-hāritā, Boiss hgyur, Ido, Ce, leaf 195, also Prof. Do La Vallee Pousen's French translation of Servadarinon madagraba, p 4, m La Bouddhiane)
ীগ্ৰাস্থ্যালাল লা আইবাস্থ্যবিদাশ্ব

मीनांस्वा सीननाश्च बोयनीतिनुदास्तिम्॥

(Türkilarakçã.p 175)

2°6 englig gener mit bor with brightelle.

To Camparas was applicant of the eight of a min S. Eas on Jospan Ern and the interion of agentic approximation of the eight

og tint mit bis som fre liberte mile i ti treste sometime the city to the tall or gottle og tree to be the tall

at 1 general to the term of the control of the cont

in the case of an eschwirely affirmities or etc.

the the case of an eschwirely affirmities or etc.

the inference the aign least only four characterist
and then about in the helevalues or homologue.

and then abode in the belendague of homologue in the logical work called Lakanamilia a defined as that which is in in commune with the major ten

any condition (updile), ag emoke is the eigh of fit not necessarily a eigh of emoke unless it is nourished there were fuel in the condition?

Debate-taili

In terating of the tenth category, viz rida, Risks of debate gives an elaborate exposition (latid) which is defined as a

sentences spoken by more persons than one as cons subjects for their judgment. The six requisites for delate are the following —

- (1) A set of tules as to a certain thesis and its proof (2) The method to be followed:
 - - .
- (8) Annualit as to the stage of termination of a de-
- (6) Anthuring are the stage of termination of a beSome logicians hold that the requisites for a courte,

 and four viv (1) the dist

Requisites of a debate the respondent, (3) the president

the members

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र विश्वपादिकसम्बद्धकानाविकिकितिक स्वयस्थानाम् । १९० odiod by MM Vindbyedveri Fran

If it is intended to record a debate, a writer (lekhala) must be employed with the approval of the disputant and his respondent

The disputant (radi) must be equal to the respondent (pratitudi) in respect of his learning A debate, in which an expert stands against an ordinary person, is uscless, masmuch as the conclusion drawn from such a debate could have been obtained

from the expert alone

The members (sabhya), acceptable to both the parties and conversant with their tenets, must be freed from affection and They must be capable of receiving, retaining and demonstrating the purport of others' speech, while their number must be uneven and not less than three Their duty is to control the debate, to point out the excellence or defect of the debates, to awaken one who is broken-hearted and to repeat a speech to one who is slow

The president (sabhāpais) must be satisfactory to the disputant, the respondent and the members Capable of showing favour or frown, he must not be influenced by affection or aver sion His duty is to announce to the council the conclusion of a debate when it comes to a close

the They .

applies to a council of fair debate or discussion, but in the case of wrangling and cavil even chance-comers act as regular members

A debate is of three kinds, viz (1) discussion (wada), (2) wrangling (yalpa), and (3) cavil (wianda) Kind of debate A wrangling or cavil may be stopped by exprompthyrous fift a f.

¹ মৰা ব ধাংগি₋----

राजदेवविनिर्देशाः ध्ययश्चमधोऽपि ना । चयोपविद्या विधाः वः या यश्चरसी थवा ॥ (Tärkikaraksä, p. 208) रते सक्तिन धर्में सनुहृत्याच विषया । विकारका कवार्या च दशेक्षका विकासको ॥

(Türkıkarakşü, p. 362) गारे कवावधानक चेनाभाषी कि कारकता मचा विरमुषोच्यानायमुद्योत द्वि इत्यस \$

(Tärkikaraksä, p 353)

be pointed out in a discussion are :-{1} saying too initio.{1} b' ing too much, (3) deviating from the tenet. (4) oppose b' ing too much, (5) alence, (6) repetition, and (7) the innerest is The seven points of defeat which are not to be pointed at the cussion are .-{1} various, (2) non ingenity, (3) grant discussion are .-{1} various, (2) non ingenity, (3) grant may be topic, and (7) the advances of a discussion and and the topic and (7) the advances .-{1} or ... of the discussion are advanced by the consumable, (4) the consumable, (5) the consumable, (6) the consumable, (7) the consumable, (8) the consumable, (9) the

The six points are -(1) shifting the proposition, (4) reno and (6) the incoherent

12 Commentaries on Tarenarahel

the

164

Shrsangsaha — A "summary of exerces" (shrsangsah) is the name of a commentary on the Tarkikaraksa by Vargidal) himself. Versdarias wrote also a commentary on Nyspets swindings audied Sprangsaha the same commentary on which had a commentary on the same content of the same commentary on the same commentary of the same com

samusyus cuing paramgrabatikā.
Laghudipikā —Jāhaspūra as the author of a commettur
on the Thrinkaraka called Laghudipika, "a light lamb" [if
eems to have flourahed in about 1200 A D as he was abstyle of
Yanu Gramm, who iseed in about 1200 A D. He menior

Jayonta and Visvarupa
Nissantaka — A commentary on Tarkikaraka called Niskat
taka, the thornless, was composed by a Malliatth.
Tiestar

who broad 'or Ambarda'

Malandah

Malandah

Malandah

Malandah

Masa Samangeria

Masa Samangeria

Talina har gener

A D Mr A C

ring the reign of Pratapa Rodra of the haketiga comanty in 110 A D

वर्षेत्रम् विधाणाचे वर्षेत्रमासिवैविधम् । चौत्रसम्बद्धाः स्टब्स् चीविष्यमाधितदे सम् ।

of the speed of the or desired by HM bis

a 18 m a rainted rue is a family policy trackly fraction and surveyed of procure and in famous of Albert and the surveyed of sealer a Licensee policy 316 Machines of Servey of sealer a Licensee of the Servey and M.M. Machines of Serveyed and M.M.

13 KRSAVA MICHA (ABOUT 1275 A D)

Kesava Misra was the author of a Nyaya treatise called Tarkabhāsā He was a native of Mithila His life and a preceptor of Govardhana Miśra who wrote a commentary on Tarkabhāyā, called Tarkabhāsā Prakāša Padmanabha Misra, author of Kiranavali Bhaskara and Kanadarahasya Muktahara, was an elder brother of Govardhana ! Hence it follows that Kesava Misra Padmanabha and Govardhana were contemporaries. Sir Ramkrishna Gopal Bhandarkar in his Reports of Sanskrit Manuscripts, 1882-1883, observed Cinna Bhatta was the author of a commentary on Tarkabhasa called Tarkabhasi Prayesika and that he lived in Vijayanagar at the Court of King Haribara at the latter half of the 14th century Padmanabha, brother of Kesava, is said to have been younger to Vardhamāna whom he mentions in his Kiranāvalibhāskara So Padmanabha lived between the beginning of the 13th century and end of the 14th century A II Probably he lived at the end of the 13th century A D

14 Tarkabhāsā-TECHNICALITY OF LOGIC Categories-padártha

Kesaya Maira opens his work thus-" In order that even dull people may get admittance into the science of Logic, I bring out this Tarkabhasa (Technicality of Logic) replete with concise arguments "

The Tarkabhasa deals with the sixteen categories of the Nyava sūtra, viz (1) pramāna, (2) prameya, (3)

samsaya, (4) prayojana, (5) drstanta, (6) Tarkabhāsā imcorporated the Vasionika catesiddhanta, (7) avayava, (8) tarka, (9) nsrnaya, gorios, goros. (10) váda, (11) jalpa, (12) vitandā, (13) hetvābhāsa. (4) chala, (15) jūts, (16) nigrahasthāsa. The second

¹ Covardhana Maire, his Tarkabhisti Prakties, charrens -विश्ववीतनुष्णका बोवर्थन इति चतः।

त्यां नभाषी तनते विविच्य नय विजित्या। ची विकासानुम प्रमासानुमा अरीपान वस्त्रप्रकाना । सनीति शक्तिकित्रम् धर्मान् चीपद्मनाभावितुपीवित्रोशम् व

चपदिशः नुबच्दवैदस्था वर्धमानेतः। विरवादकालवांशनको पद्यवासेक ।

⁽Quoted in resisce to Tarkabhiloi, page 1, edited by Surendralal Goswami,

Surendralal Goswami's preface to Tarkahhloff, page 4.
The Tarkabhish has also been edited with a learned introduction by Prof
B. Bitundariar, in the Bombay Sanskrif Serses The book has been translated into English by 3t M Dv Ganga Nath Jin, in the Indian Thought, Allahabad

category, namely granacys, torlades (2) dends, (5) \$100, 1 enteres (to arths, tel bullh, (f) mages, (f) prayte (t) (i) protyritirs (j) phale, (l) dulits, and (l) spoors to word arths in the Nraya office signified fire objects of soil to (it genties tomell), (2) cars (taste) (3) raps (colon), (i) red (funchs, and (3) Brids cound) in order to incorporate Valuerità categories into Nyaya, Kriava Milra esplained setti il signifying (1) deserts (2) guns (3) karpas, (6) stadys, is rei er, and (a) saved red Though the sixteen esterones of he Nyaya are included in the six extegence of the Vallents thete. sets of extension are acparately stated and the Valleil's cite gutter are explained identically with artha. Relays content that he adopts this overtapping distant for a special purpose scheme of combination of the two sets of estegories M short

(i) pramitra. (i) pramora. (i) sandaya (i) prapojena. (i) desinta. (i) additu. (7) erayava (9) terks (9) accers, (10) with, (It) jelpa, (12) vitania, etc.

(1) Siman (2) Sarjen, (3) meleyes (4) archa, (5) buddhs, (6) manse, (7) perciti. (4) does, (9) protpabbles, (1) phate, (11) dohkhe. (12) aparates.

> (i) draupe. (2) guns (3) karms (4) sements (5) tubes, (6) semevêja

----- (Larana) esult A af 12 is 4

Instrument-karana necessary antecedent of the latter, that is, it is necessarily exists before the latter and does not bring about anything else, eg

Dogo an and had threads constitute the cause of whose existence Brise . A . s ab, and the ass

th of the threads waste as it brings shout something 200 14 I sale and the or far as the cloth itself is

> essary consequence e, eg a cloth is an

W 144 effect of threads. Связь -- Ейгана

ttra ----

ages) exists between its parts and a whole, the qualities and substance, action and an actor, the individual and a class, its specific qualities and the eternal substance

(2) The non-material, non-constituent or non inherent cause (asamayayı larana)—ın that which inheres in the material cause and whose efficiency is well known, e | the conjunction of the threads is a non-material cause of the cloth. the colour of the threads is a non-material cause of the colour of the cloth Colour inheres in threads and its efficiency in producing the colour of the cloth m well known

to tailing agranged on the galant of all

(numitta) cause

Perception-matuaksa

Perception (pratyaksa) is of two kinds .-

(1) Nireslatzaka, non-determinate, non-effective or abstract. and (2) eavikalpala, determinate, reflective or concrete The Buddhists admit only the first kind of perception and reject the second kind. They say that our perception is certainly indeterminate and individual, it has for its object an individual which alone can come in contact with our senses A'determinate percepfor the later and of the control of them or more live.

as that which is excluded by non-cowness, i.e. which is not horseness, tigerness, etc.

Now if we are unable to perceive cowness because it pertains to all cows, how can we perceive non-cowness which covers a still wider area ! Keśava's reply to the objection of the Buddhists is that even a genus is to be regarded as an entity, like an individual, which is, as such capable of coming in contact with our вепям

Inference ... gaumāna

Inference is consideration from sign. A sign (linga) is that which indicates the predicate (sadhyo) by the force of their

invariable concomitance, e.g. smoke is a sign of fire, maintri as there is an invariable concomitance of smoke with fire in the form 'wherever there is emoke there is fire 'Considerate (paramarda) is the knowledge that the sign perioded by the prethe Lumbers of the subject. Inferential knowledge (named) the knowledge which is derived through convicate interest. hill has fire, because it has smoke which is in invariable concernation. tance with fire Invariable concomitance (vyžpi) is the control avaociation of the sign with the predicate, og the content of of smake with fire. The concomitance or co-presence must be natural and not conditional (au pridisks)

Companison—upamāna

Comparison or analogy (upamāna) is the knowledge of s certain thing as similar to another thing, derived through the remembrance of an indicative declaration on the subject, et a man who has heard from a forester that a bosgavaeus (gravay) is like a cow, goes into a forest and sees an animal like a cow Remembering the declaration of the forester, he ascertains the This knowledge is analoguelor some annual ne sure is a costavaeus — I his knowledge is anurgion — comparative knowledge derived through an analogy or companion

Word-babda

Word (sabila) if it is the assertion of a trustworthy person, is a means of right knowledge, eg the Ved; is a means of right to a mount of tigue accuracy, of the real is a mean of the knowledge, maximuch as it was spoken by God who m supremely

15. Commentables on the Tarkabilet.

There are numerous comthose 1 1-

bhas darpana by Bhaskara Illiatis, Taraabhasa prakaska ley suva Venkata Ruddha, Candra, Yukimuktaraji by Nageda Bhaffa about 1700 A D Canura, a manuscript of Hari Dikuta, a granden of ela was a contemporary of itari Dikuta, a grandeon of Dikuta who lived between 1619 A D and 1639 A D 10) District who have between 2019 A 11 and 1039 A 11 best practically Clana Bhatta about 1390 A D (Clana Charles about 1390 A D) 5, sonol Sahaja Sarrajfia, and brother of Sarrajfia, must have 5, johor causja carrajna, and prother of Sarvajña, must have hed about 13994 A D when his patron Harthara, King of

condition (upd.ths) will be explained later for Historical Communes a prefere to Tarkatodes, page 2

//ijsyanagat, lived) Tativa Prabodhini by Ganeda Dikatta, Tarkazhāsi-prakāšikā by Kaundinya Dikşita, Tarkadipikā by Kešava Bhatta, Tarkabāsai-prākāšikā by Govardhana Misra, Tarkadhāsivakāšikā by Gaurīkānta Sārvabhauma, and Nyāyapradīpa by Vāvakarmā.

¹ Fade Surendralal Goswams's Profess to Tarksbhiles, pp. 9-13

The Valistika Prakaraga embodying the Nykya Cutymi

THE VALUE TIREA INCORPORATES THE NYTYA CATROON There appeared numerous treatives on the Vallenia plo sophy which incorporated numerous treatises on the Manne of the some of the so apply which incorporated in them the Nysya category or in a some of the treating the Nysya category of produce in the Vasheaths assumed to Nysya category of produce that the Vasheaths assumed to the Nysya category of produce the Nysya category or in the Nysya category or an come of the treatmen the Nyaya category of proposes colleded in the Vaskenika category of para while others be not to the category of para while others be not to the category days Nutree in the Vasienke category of pues, while others will indeed distance, which was included in the category drops to the category drops and the category drops are the category drops. uture aiman, which was included in the category draryuthe high materials and the categories of the Valleyths appared to Majorial appared to the Categories of the Valleyths appared to the Categories tokennous arisers kept the categories of the Valienka separa-be Nylya category of pundan, but they made them the su-of distinct charless of pundan, but they made them the su-This money. sue syapa category of promoting, but they made them too so-tion of the Nelson of one and the same treates. This ferom Occurrence chapters of one and the same treatise. This most the of the Nyaya category of prenduc into the category but the category of prenduction of the category of the cate the Valence Nyaya category of premane into the category AD Philosophy must have commented after the kinds with aeven category AD. Letrocavally written by Udayana in that cents are the comment of the category of the categor contant AD Lakeanavall written by Udayana in that center without any reference to the Valleule, including ability of the Valleule and t were with deven categories of the Vatesia, including does in the vates of the Vatesia, including does in the vates of the Vatesia, including does in the vates of NYAYA category of pramana 11 included by Vallabhacarya mth

(ABODY 12TH CENTURY A.D.).

The exact date of Vellabhicatys at unknown He seem to the twelfth conterp A p. t. sha Nestallivall Age cancer date of Vallabhardra is unknown He seements at the twelfth century A. In the Nydynllarid as Udayandar a. the families Tutts and Pyronderry is a Udayandar a. the families and Pyronderry at the families of the families and Pyronderry at the Pyro mention Airti (Dharmakirti), Tufati and Violacitya as the famous author of Miranaval, who has Phasarvaria, and primarall, who

on

ng

As Bhasarvajna and Bhasana are also June 1 have flourabed before the 10th limit of his time is the 13th century A D. them of his time is the 13th century of his against the commentary on the Nylya allia pate of the commentary of th alilavati prakasa The Nysyalilavati u Yadaya dweens by a Poet of the time Yadava dynasty who reigned in Devagin

तेकेपि तथि वस्ति वस्ति वस्ति वस्ति वस्ति वस्ति वस्ति वस्ति । अ by Mangeds Ramakryon Tolong (Nirmaya Sagara Maintantants | Newsons

रेक्साक्षित्रवास्त्रम् । शेश्रक्षेत्रवार्थाः page 33.



- (1) Annahitenti grabben be bardhamans Optifbraya fabri
- 1215 A.D. (2) Not obligate It there by Raghunttha Sermani (1500 A.P.) (i) Near altha at hantbabburana by Bankura Miles (about 147
- 41 Vinablinati praktimischa (glove on Vanlhamtra) b
- Mathararatha Parkasagets (about 1570 A D)

20 ANNAM BRATTA (1627 A D)

Annam Bhatta is the author of an excellent Vasiesika treatise called lark sampraha and of a commentary thereon called Dipiki, which two taken together, are often designated as Annambhattivath. The Nyava-parisista Prakata, a commentary on the Nyavapartitists of l'dayana is also ascribed to him. The prevailing tradition in Southern F rate that became Phase was an taking (Telugue of Nor Beneres at begut

Dunka to King . manuscript of Tarkasangcaha? was, as appears from Weber's

run Catalogue, conied in the year 1724 A D. He is supposed some to have written a commentary on the Tattracintamani. e could not have flourished before the 17th century A D.

(somardys), and (7) non-strustence (abkins). Quality so f twentyfour kinds, of which buddle, (intellect or knowledge) is no Buddle or knowledge so of two kinds, experience (anabhara) and myth (recollection). Anabhara or experience may be right or wrong. The right

ledge (anumiti).

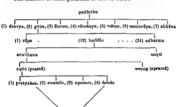
bal knowledge (8

has knowledge are derived are called respectively (1) perception (pratyaksa), (2) animāna (inference), (3) comparison (upamāna), and verbai testimony (šabāda)

Perception, inference, comparison and verbal testimony, together called pramāns, are thus included in budhs, which is one of the twenty-foor qualities. This sort of inclusion of the pramāns in the categories of the Vaiseuka is not altogether satisfactory,

inasmuch as they do not completely fit into each other.

The scheme of incorporation is shown below —



The saven categories and their numerous subdivisons are most lucidly treated.

A right experience (youtharthinublanu) is defined as the experience of a generic nature as ablding in the experience that "this is alree," that is, this is the subject in which "silverness" abldes, is a right experience

An instrument (largea) is defined as a special cause which is in operation, that is which brings about an Instrument and fame effect, eg . he cutea tree with an are Here axe is the instrument. A cause (Library) is that which invariably precedes an effect, which cannot otherwise take place, eq "clay

the material cause of a pot " An effect (Lilrus) is the counterpart of an antecedent which dissolves into non-existence, e g "a pot is the effect of clay "

A cause is of three kinds (1) a material or intimate cause (samarduildrana), (2) non-intimate or non-co-existent cause (asameduckdrana), and (3) the instrumental cause (minutal arana), all of which will be explained later

Percention (pratuakes) is the knowledge which is produced from the intercourse of the sense organs Percention with their objects. It m of two kinds (1) indeterminate (mirrilalpa) and (2) determinate (sainlalpa) intercourse is of six kinds, which will be explained later

Inference (anumana) is the means for deriving inferential knowledge Inferential knowledge in the Interence knowledge which arises from consideration (paramaréa) Consideration (paramaréa) is the knowledge that the reason or the middle term, in invariable concomitance with the major term, abides in the minor term, eg this hill has smoke which is in invariable concomitance with the fire Invariable concomitance (vydp/s) is the constant association of the middle term with the major term, eg, wherever there m smoke, there m fire Paksadharmata (subjective law) refers to the fact that the smoke abides in the hill As the Vaisenka philosophy does not form a subject of this volume, the topics of Tarkasamgraha are not treated here

22 COMMENTARIES ON TARKASAMORANA -

- (8) Padakṛtya by Candraja Sunba
- (9) Tarkasamgraha-tattva-prakāsa by Nilakantha (Perhaps ho is the same person who wrote a commentary on the Mahabhårata in Mahärästra in the 16th century A D]
- (10) Nirukti by Jagannätha Šāstrm (11) Nirukti by Pattabhirama
- (12) Tarkasameraha väkyärtha-nirukta by Madhava Padabha-
 - (13) Tarkssamgraha candrikā by Mukunda Bhatta Gādgil
- (14) Tarkasamgrahopanyasa (väkya vrtti) by Mern Sastri God-
- (15) Nyaya-bodhini by Suklaratnanatha
- (16) Tarkasamgraha-tika by Ramanatha
- (17) maybannount- saughg of he Works

Hop of red for

(27) Surata kalpateru (glos-) by Smnivāsa 1901 miles her Contarables Photos

23 Vinantina Nytyapadelyada (dl. 1641)

Vilvanitha Nyāyajaā, hanns or simply Paāranns, wat the author of a Vaitestak treates called Bhāsī particēdas' (Stirmination of categories), and of a commentary on the same called Stirmination of categories, and of a commentary on the same called Stirmination of the particological truths, as it appears from his Pingela-praktika', as also from other sources, was the son of Velganiraba and a brother of Biodra Vasapati. Velganirāsa lived in 1349 a D s when a book called Dizekanda was copied for him by a scribe called Kavicandra Vilvantha himself composed the Gautamastiraryti at Vindavasa in the prar 1634 A.D s He was a native of Navadvipa and an adhered of the Nyāya School of Haghunstha Syromasi's

21 BHAGIPARICCHEDA.

i The Bhastparacchada has been edited and translated into English by Dr G Ronr in the Bubuthece Indice, Calcutts

f In the Pippale prekatika Vulvanathe says -

विद्यानिवाशसूमाः श्रीमः वा विश्वनावश्र विश्वनानित्रस्थानिया समस्य राज्या सुदे भविता ।

वर्षुयामानस्कात्रया वमान्यसम्बद्धाः इस्त्रया भीकिरमानां भशकार्यमपःकार्य

वतहिद्यानिकाशानां दानवाच्याच्यपुष्टक्ष् क्रोमेन्द्रदरमीनाञ्चाकिनमाके विश्वेवतः

Live aforeign foliam ufculiumy:

(Vols Equality's India Office Catalogue, Vol III, page 409B, and M.M. Hara
Prackd Sistel's Nepal Catalogue, Prackd

Market Sistel's Nepal Catalogue, Prackd

१६२१४(तिथी मनेन्युकाची श्रमी काम्रतियो ग्रमी विवाहे।

चक्रोकृतिक्षावश्चिती कत् हम्यानिष्ये स विकास ह 1766 M.M. Hara Franci Sästra saticle on Bhispariccheda in the J.A.E.,

vol. VI, २० १) रहा सुनिध्वरवीतमञ्जूबदणि नीरिकताच स्तिवा सुव्यास्वरको ।

नीश्चराय सामग्र प्रयोग-

बीसिक्शबंद क्य उपरेरवारि । (JASB. Vol VI, No 7, page 313)

असारा विविद्याचित्राक्षित्र क्योचा वदासीहदा।

अकातप्रकाष येथ सम्बो हति वसको द्रेष्ट्र ॥

th seven categories, viz (1) dravya (subty), (3) larma (action), (4) sāmūnya articularity), (6) samavāya (inherence), nce) Dravya or substance is subdivided teyas (light), marut (air) vyoma (ether),

Mman (soul), and manas (mind) The man or soul is the seat of intellect or of two Appre-

f pramana, as represented by perception, rence, comparison and verbal testimony, incorporated in the categories of the feeling by the sebeme of incor-

padertha

(4) sāmānys, (5) sušoja, (5) semavā; a, (2) abhās s

, (5) voma, (8) kāla, (7) dik, (8) āiman, (9) manas



تحصيل للمقو

Visua i. A man who m desirous of attaining emancipatiaccording to Jagadia, possess a true knowledge of (diman) I na coquiring this knowledge, one should also is east with things which are connected with and oppored.

In the first part of the Tarkämrta called Visigna-bind Subject of Tarkämrta (Agaditis attracted ling kinds, viz. (1) positive (blazs) and tive (abhāve). The positive things orbänza are spotatance quality (guna), action (kerma), generality (samāyas), part (vidrea), and inherene (samāvāya). The negative ti abhāvas are of two kinds, viz. (1) relative non-assisten sargadhāva), and (2) reciprocal non-existence (anyon; The first kind in subdivided as (1) antecedent non-(prāgabhāva), (2) subsequent non-existence (prādhāvas) and (3) absolute non-assistence (anyanābhāvas) and (3) absolute non-assistence (anyanābhāvas).

The second part of the Terkamrta, called Jaana-kar (mana), w [1];

The manner in which the seven categories of the V and the four promanus of the Nys, been combined, is ingenious and The categories do not coalesce with

other, but are treated as a consistent whole A scheme of combination of the Vaisesiks and Nyaye



वीतिच्याचरवामुत्रं श्वत्यव्यविवरीकं परे। सम्बद्धां विविधान विश्वयुक्तवर्थां वर्णे वस्त्वे ।

LAUGUESI BRISKABA.

Laugāksi Bhāskara, well versed in Nyāya, Vaišeaika and Minamea philosophies, was the son of Mudgala and nephew of the poet dudra His proper name was Bhaskara, his surname being Lauaksi. From the fact that he mentions the temple of Visyesvara and the pool of Manikarnika, - the two most sacred spots in Benares. -we may reasonably suppose that Laugaker Bhackara lived in hat sacred city

His age may be placed probably in the 17th century

27. TARKAKAUMUDL

His Tarkakaumudi, which opens with a valutation to Vasudeva. ays due obeisance to Aksapada and Kanada He divides catetorsea guna). arity

авлана he son ion (sn

hilosophy.

(apramā) Tho means of ad is pramana, which is of i inference (anumana)

forms the main subject of he Nyaya philosophy, is thus amalgamated with the doctrine of even categories, forming the subject-matter of the Vaisesika

I Laugaksi Bhāskara mentsons Manskarnskā, the bathing place, and Valvyšyara, he prending desty of Benarce, in quite a familier tone - was us afwafdur, w THE ctc. (Tarkakaumudi, page 6 educed by Väsudeta Lakemana Sastri Pansikar, Bombay).

Works treating of certain tours Louis of the Ya

for Ariva and Validates or

Some rismusis of logic deals of Antere of the Vasserian and with there . tant to present sale top -s of the two are and riurulated in an abetr see an I re ... arthmed there or less the nature of critor controversal topics of the halas at Sarathara's Nyaya stilbasta dira tab important work of this kind

> Banapitas CAROCT \$125 \$ 1

Smadhata, styled Wahorddhiasa . have been a native of Mithill The tim is not definitely known Probably he but after Udayana u hose words he quotes keed (some) Saladhara and Mandhara w tradition, two logicians, whose definitio concomitance) were criticised by Gange'

Manuthara According, however, to the !

bara fived in the 12th century A D

NYAYA-SIDD. 30

The only logical treatise of Sasadhara us, 15 Nyāya Subjects of the work cal truths) which op

ध्ववित्रवर विशासभासी जीतसमत्रीकशिक्तासम्। बला वित्यभधीत

सम्बद्ध स्था प्रकामकति ॥

From the manuscript of Nysya additionts dips. Society of Bengal

Vade the colupton of the Nyfya-addheute-dip Vindbyedvari Praced Derveds of Boneres. It was the रति वर्षायाचाच समयरकर्त न्याचप्रकरणं समाप्रय ।

Adhia (Siva). It deals with the topics of the Nyaya and Vasiesika philosophy in a promiserous way. This is evident from the titles of the various chapters of the work, ez. (1) invocation of bessing (tangadizarma), (2) contriversy on derknose (andhalarariparipath), (3) examination of causality (distantial-victor), (4) the power in generality as maintained by the Tautistikas (jdfi-dath-vide-

niregana, etc.) The work ends with an examination of non-existence (athawa) as a means of knowledge

Commentary There is a commentary on the Nyāya aiddhānta-dipa called Nyāya aiddhānta-dipa-

tikā by Sesānanta,

31. Madravacarya (about 1331-1391 AD)

Madhavācārya flourished in 1391: AD (1313 Šāka) He

to have been brother of Sayana, while others hold that he was the same as Sayana, though essentially he was a writer on Mimanasa

Gough, pp. vii-viii Perhaps Middays was born in the family of Sayana Compare— वीत्रहायबद्दावास्थिकोक्किय वडीक्सा ।

क्रियते माध्यास्त्रं स्ववंदर्गमध्यक् ॥ प्रस्त्रामिकसराचि समरामाश्रोक ब्रासामध्ये

¹ Fude Proface to Vevacana-pramaya-samgraba printed in the Vizzanagaram lanking Series.
4 Proface to Servadarásna-samgraba, translated by E Ⅲ Cowell and A, G

this mighty. His preceptor was been a favorage on of Sec. plant? He is or critical their because he has copying another thangs must export that of transition about the Nyjaga phasply. Heading going a conjector exposure of the Nyjaga phasply is designed as conjector exposure of the Nyjaga phasply. It should be not the Nyjaga phasply indice the head of Anapadadarana. Malihara throve a good also thight on those of the Nyjaga phasply in the

32 Sanvadeniava samunana, Ansarida Dantasa

In the Servalarean semigrab under its title of Absapli May hap a management, date and Malhave has given a broof expetion of the satteen categories treated in it NyA) and its. The hydrography was so called, because specially treated of Vybys otherwise called stayour as linguiswhich formed the predominant feature of the system and prove metal in the acquirection of all hards of homesclars.

INFARENCE AS A MELYS OF RIGHT KNOWLEDGE

Carraka di mes inference as a means of right knowledge.

This was et Carraka
deriante

ale for (insuminal), accept something as a
sign or middle term, which is supposed to

abide in the minor term, and to be in invariable conconitance with the migra term. The unwariable concomitance must be freed from all conditions, whether they are sure (nikela) or suspected (nanlighta). We this concomitance by its mere existince cannot produce inference. The concomitance is the free existince cannot produce inference. The concomitance by means of perception, which does not comize past and future events. We cannot know the concomitance by means of perception, and the control of th

भागार्गेपाणितमये मिलिसाममधे सम्बद्धितम्युद्धमञ्चलकोत्त्वस्य व

(Sarvalationa pomgraha openug line)

विकृत्यार्थियम् विकास विकास

Similarly, the invariable concomitance has also been described as freed from conditions (upidhi) A con-Equipolient and nondition (upadhs) is that which constantly equipollent concemitance accompanies the major term, but does not constantly accompany the middle term, eg the hill has smoke because it has fire nourished by wet fuel (where wet fuel is a condition). A condition may be fully defined as that (1) which does not constantly accompany the middle term, (2) which constantly accompanies the major term, and (3) is constantly accompanied by the major term. That the condition must be equipollent in extension with the major term is evident from the statement of the Great Doctor (probably Udayanācārya) who says "When an equipollent concountance and a non-equipollent concomitance do both abide in an object, the non-equipolient concomitance, if it is not covered by the equipolient concomitance.

"this hill has smoke because it has fire nourished by wet fue!,"
where "smoke" and "fire nourished by wet fue!," are equal
in their extensions, that is, wherever there is smoke, there is fire
nourished by wet fue!, and wherever there is fire nourished by

is madmissible, that is, not conducive to the true conclusion "

the fire is greater in extension than amoke, that is, wherever there is amoke, there is fire, as in a kitchen, but wherever there is fire there is not necessarily smoke, as in a red-hot from ball

Now an equipolient concomitance and a non-equipolient concomitance do both abide in smoke in the following matances — (1) the hill has smoke because it has fire, and (2) the hill has smoke because it has fire nonrished by set fuel

in the first instance smoke is in non-equipollent concomitance with firs, whereas in the second instance smoke is in equi-

¹ \ \texts\) aralet\(\texts\) ja ralet\(\texts\) ja ralet\(\texts

समाप्रमाविवाधायारेवपयो पदा वदा । समेन यदि को बाजक्षणोधीकोत्रायाज्य ॥

The portion which is alded to the meddle terms or subtracted from the major term is called an epidds (condition), aspathäsedds (conditionally or presegvate (madmistle). Tarkitarales, page 122, edited by indipositest freed, Denarts.

philosophy. His preceptor was Sarvajha-vagu, son of Sarvajha-vagu, son of Sarvajha-vagu, son of Sarvajha-vagu, son one superial information about the Nylya pisasphy. Reades giving a complete expection of the Nylya pisasphy. Reades giving a complete expection of the Nylya pisasphy which had of Akapadolaharana, Malhava throws a go deal of light on Logic of the Carakha-and Buddhitts.

30 Sarvaderiasa-sangraha, -- Aksepida Dariasa.

In the Sarradarsana samgraba under the title of Absardd We Yespamasoralid, darsana, Midhara has giren a brief expansion of the statement exterons tracted in the Naya-soura. The Naya-soura specially treated of Naya philosophy was so called, because specially treated of Nayayo otherwise called anapara (gillogian which formed the predominant fasture of the system and prore useful in the acquisation of all linds of Inowledge.)

INFLRENCE IS A MEINS OF RIGHT KNOWLEDGE.

Circala denies inference as a means of right knowledge.

The saw of Circala Those who maintain the authority of inference darkents.

abide in the minor te with the major term from all conditions, whether they are sure (nikila) or suspected found with.

(sandigdhn) Norm of not prod (erence,

which dises not cognize past and future events. We cannot employ inference, the validity of which has not set been established by

or amount by any of the so called four means of knowledge

योगाःशिध्यत्वर्थं निक्कश्चारम् दर्भग्रनिष्णुत्रमम्बद्धमार्थेऽस्थः व (Sarvadariana remeraha, opening line)

ं मनु प्रमायादिपदार्थयोड्झ दे प्रतिवाद्यमाने मयाध्ययाद्यस्य चद्देशा भवन्तीति पादकतदा धर्मकर्षानुहानस्यः ११००६, Akiepädadarianan आवशासिति वर्गस्यते धर्मे । नापर्वप्रयोदस्य एकसविधान् कृष्णे । Servalarians sand na Tarkavacaspati (alcutes identity between the jars. We cannot precheate one thing of another thing, if there is no difference whatever between the two It as therefore proved that we can infer one thing from another thing through the relation of cause and effect or when the two things are in essence the same

The Buddhusts further maintain that inference as a means of knowledge can on a account be desired It would be a mere awertion, if a person were to say that inference is not a means of knowledge. To think of inference as a means of knowledge and yet to deepy it involves him in an absurdity, as if, he were saying that him mother was barren.

SECTION II.

Tarka-Sästra—the Science of Dialectics.

CHAPTER I

Formation of the Tarka Sastra.

33. THE NEXTA CANNOT BE COMBINED WITH THE VALUES!

Nyaya and Vassenka

34. ADOPTION OF Pramana ALONE.

Grei

prat

mar

nar

of verbal testimony.

35. Adoption of the Vaisesiea Principles.

The theory of pramana became very subtle when it ador the principles of generality (samanus), particularity (massa).

that thing is also perceptible by the same sense

Thus the Nyaya theory of perception, etc., considered from the standpoint of the Vaišesika philosophy, became very subtle and intricate

36. SUBTLETY OF MEANINGS AIMED AT.

A hair-splitting subtlety in the discussion of meanings of terms is the distinguishing characteristic of the Tarka-Satters (the science of dialectics). Thus Aksapada defines a proposition in quite a timple style as "the laying down of what is to be established." But in clucidating the meaning of a proposition Gangeis, Ragbulong and introate. The subtle explanation is, however, an excellent training for the intollect.

37 FINE DEFINITION OF TERMS.

The technicalities of Tarka-sastra have repelled students of Sanskrit from its study. The immemorial practice has been for Nat-

Modern Logicians do not trouble themselves about the nature of things. They are astisfied if they can evolve a correct definition, and in their verbal definitions they evince a subtlety and skill, which to a certain extent compensate for the paucity of their materials.

38 THE USE OF TECHNICAL TERMS.

In bringing out the subtlety of meanings and in giving fine definitions, the modern logicians have invented numerous technical terms of which some are given here. attropart—Being too wide

anyonta-dharma-Common property.

Freta .

annoama-Generalisation

assuponta—The quality of being an assupori. When a thing state to another thing in a particular relation, that upon which it stands is called assupori, while it fixed it is called prairpept (counterpart) in regard to the relation. Thus a few standing on the Kundi in the relation of union is called prairpopt and the ground is the assupor of the relation.

asyuthi-sudihi-Concomitant circumstances which are not causes.

Staden Sastem's Mukakush Vol. II, and Mahlmahopadhyaya 's Brasi notes on the malora hydyn system of I below To han Thomast.



CHAPTER II

Tattva-cintămanı the earliest Work on Tarka-săstra

39. IMPORTANCE OF TATTVA-CINTÂMASI.

The Tativa-cintianan ("a thought-pasel of truth"), otherwise known as Fransian cantainal; "a thought-pasel of valid knowledge"), of which a short summary in English is given in the following pages, was written by a Brihmann logican of Mithila named Gangelis Upathylaya. It introduces a new era in the direvlopment of Logic in Indeas and is justly recknond as the first work on the Modern School of Hundu Logic. In modern India Sankirt scholar-bip is not considered of any worth unless it is accompanied by a knowledge of the Tativa-cintianni or at least a portion of it. The study of this work develops to an enormous extent the discursive faculty in the reader and enables him to argue with harispitting distinctions and subtletes.

The book, since its first composition in the 12th century A D has been a subject of close study by the Pandits of Mithia, A and about the middle of the 16th century its study was introduced into Bengal by Yasudera Satrabhamma, who had been educated in the academies of Mithia Since 1603 A D, when the university of Navadrips was established, the Tattiv-centafmanu was muy popularised in Dengal through the endeavours of the famous raghminths bromans and others. Gradually the book was intro-

made to present the contents of the work in English, Bengali, Hindi or any other modern language, perhaps on account of the bewildering abstruscuess of its style and thought.

40 GANGESA—THE AUTHOR OF THE TATTER-CINTANASI (1200 A D)

pitiated the goddess Kall, on the cremation ground adjacent to

II INDIAN LOGIC, MODERN SCHOOL, TARKA-ŠISTRA, CHAP, II.

his uncle's house, and acquired from her, as a boon, deep eredtion in the science of Logic

Gangesa mentions the name of Sivaditya Misra, the action without author of Saptapadarthi, and makes frequent quotains from Ratna-koša, which is a nack on the Vaiscaka philosophy

Gauda Mimamsaka ot 1st have flourished after Sori and Americandra

Suri and Amaracandra Suri and Amaracandra ours, whose opinions he has anoted flouredted. As he criticist

son vardhamana Upadhyaya lived, in other words Gangeia is assigned to the last quarter of the 12th century A.D.

....

.........

tunt de principale. The hard was the principal of the pri

The correspond of project from the code on an afolious;—

1 (siz Peta, E Vacchemina, N Yaffapaul & Hart Méra, 3 1 khosibara;

1 (siz Peta, E Vacchemina, N Yaffapaul (7), 7 (a) Midde Thakkora, 6) Horselsta, (c) Landregail (7), 7 (a) Midde Thakkora, 6, 8 (a) red, 8 (blowneshina to Manhara, 8 A project Forest Fo

चाचीत् प्रधिवनक्षणाव्यक्षियो सूरुक्षकायकाः, स्रावः क्ष्यवस्ताद्वसे व्यक्तिस्थायकाः रुदेशः क्ष्योति सावे वस्तुपद्वस्तुनिकस्ता संब्याच्ये सावने,

कार्यो क्याह हैव िविवाहेश क्रम्मे विव ह

Those who mantam that Gangala bred in the fourth quarter of the RIV graph I have blue contexton on the members of Verdinagellas, and of Gangada. In Servadránne-sampraka in the 14th century A D's and open an interpretation of the Context of the Context of the Context of the Context of the 18th at commongraph of Gangada Thrites-continuous, as equivarient to 1275 Who the verse on the authority of which Vardinancias as supposed to have Demonsted in the Bernadránne-samplesha no between the authorities of the Demonsted in the Bernadránne-samplesha no between the context of the Demonsted in the Bernadránne-samplesha no between the context of the Demonsted in the Bernadránne-samplesha no between the context of the Demonsted in the Bernadránne-samplesha no between the context of the C

41 THE TEXT OF TATTVA-CUST (MAST

Book L-Perception-Pratyakea-khanda.

The Tativa-cuntamean is divided into four books dealing resultenty with (1) Perception (prayagkas), (2) Interence (sau-no), (3) Comparison (spamano), and (4) Verbal testimony dela, which are the four meass of destring yatid knowledge of first book, which treats of perception, opens with stanzas uting God Sive.

has Mahréa Thakhe opening lines

for 1916, p 205,

Vote Servadariana-sengraha, Piannya dariana.

ै एत्या होता (Frasyskelioks), which is a commentary on Gangeds's Taltrediman for Patinghest Mets, was, according to the colopbon, copied in the order of year 100 (1974 AD) and must nike Lakemens sames life? "Opporting to 1752 AD is the date contained in the colopbon runs thus — अस्य लेटार आहार के स्ट ट न्ये स्ट स्ट स्ट स्ट स्ट स्ट स्ट स्ट

में म्बद्दे विदेश रचना श्रीतव्यक्तिमधीवय । १ ८

तुपागिनीशीश्रविद्वपर्यापमञ्जयपत्य पिदार्गर्वे कार्ववागिरकवकार्थि सनुवे । क्षाणपामायः पएकतिरेक्टिकस्वा मन्यके मक्षिपान्तवर्षान्थे प्राप्ति १ द १ प्रयोगाम यात्रपञ्च तुर्गामांत्रा प्रयोग सर्व पिद्यानिवान्तियोग्येन च स्वां भागे विकोसाध्याण् । मस्योगाम्बान्येन पुर्वावस्य विद्यान्योग्यान्य

4

Invocation of Blessings- Mangala-rula

710 Salutation is offered to Siva to invoke his blessings The invocation is of three kinds, viz bodily vocal, and mental bodily invocation --- "

ing the colory or " All polite peop

invoking blessings it they wish to bring their work to a succedul completion" Toough we do not find any explicit text in the it. timbib'e Veda enjoining javi practice of good nens

of such a text It tnes is not the main

is the means of removing obstacles which beset the nork. In the case of an atheist timishing his work successfully without any in rocation of blessings we are to suppose that there were no obstacles in his way or that he performed the insocition in his previous life. The case of a threst involving blesquies and yet failing to finish his work is explained on the supposition that he encountered enormous obstacles which his feeble invocation could not remove. The Kadambari which opens with a produce main's tion of blessings furnishes an illustration of a work remain no untinished, owing to the extent of obstacles in its was

The Validity of Knowledge - Privateur elfs

In determining the true meaning of primites (the means of valet knowledges one must and retaut frank in real know the time meaning of the nort princi trains haveledges frame or valid house -14 ledge is the knowledge of a thing as it is, it is the hunghiday of the general nature as abiling in its new subject that is abulud in every one of the cultivities o short minte. Bur in station, to know as mid a gesto be as as a set of harafiely

Insettler's as allers one "als houges or setter tarratel's m the phralipledese who presently at

Tax produces as mile por 182 milet miet e patifite da res Lity bright and the se see as at was free as feet from the part daying and a man f to se time W. B. sakes Paul Speciality is Be not lift have to be a series of a green a ment we now to a game. By to have the gar to be a set had tribute and he may be not be supported to the first bed And the second factors of the second sections we see that the second sections we see that war and the same of the forest of the

knowledge were derived from the general grounds of knowledge

owledge of a dubuous character, and the Minstansikas cannot timfactorily explain the production of this dubuous knowledge or not. If there is consequences of knowledge, there is, according them, along with it is consequences of its validity which leaves room for doubt, and if on the other hand, there is no consumers of knowledge, there cannot arise any consequences of industrials. Hence Gangesa concludes that the validity of lowloughes is not derived from its general grounds for causes). It is according to him, derived through its specific aguse called instru-

emisses), that of comparison is the knowledge of similarity, and at of verbal testimony is the knowledge of consistency. Our

Materia is not conductive to activits which is fautiful is not ide knowledge." Suppose for in-dance, a person conness from taken as white thing to be a piece of silver. His knowledge ills be valid if it harmonies with his actual experience where he is a suppose of the saledity a particular knowledge arress therefore from our consciousness of the saledity a Particular knowledge arress therefore from our consciousness of e finitiful correspondence or harmony between the particular worldge (itsel) and the activity which it leads to

Invalid Ruowledge—Anyathükhyäts

Gangesa says that invalid knowledge or error, in Sauskrit "pruna", angokklagstin, "and, or mosald knowledge (experience) of a thing as it is to generic nature, which does not abrie in its own subject, but which abides in the subject of another out?

does not abule here in the piece of silver which is its own sal; "

distincts in leads him to a tir tr

nature is: " pearlness "

Tie Vimimeakis (Pribbiliarus) do not admit invalid kner ledge or error All knowledge, accord & Him is actually property. to them is valid and as such privile is we takes a pearl to be a piece of eilers by saying "this is silve" "

should bear in mind that he acquires the knowledge of '1 of (pearl) through perception and that of "adver" through territor tion that he norms to some dele to in mid commons of the Im tincinin between "this" (pearl) and edger" that is, late we " percepts a and 'recollectura' and this new countriessed of

that were regions the Mint maches by sering that the bis

to activity In the case of a juried who

but abules in a pearl which is the subject of another cours

nature For instance, to know a pearl to be a piece of sore invalid knowledge, inasmuch as the general nature "siler act in a subject. As already stated whom the genera nature abides in its own subject, the knowledge is valid. But when it abides in the subject of another generoe nature, the knowledge is invalid. A Valid determinate housledge (pressed) leads us to activity which fruitful, while an invalid determinate knowledge (apramå) leads us

there is only one kind of knowledge, see determinate knowledge, and it will be cumbrous to assume two kinds, see perception and recollection

Intercourse between Senses and their Objects-Sannilarea,

Ordinary Preception (faukida-pratyalea).

Perceptual knowledge, or, more simply, perception, has been

Pereguiai hnowledge which represents a knowledge which represents the object, and which is non-cratic, being either reflective (mediate) or non-reflective (mmediate). This definition, according to Gangela, is too wide in to far as it much the contraction and inference of the work, and is also too nar-

direct. Perception is further defined by Gangeia as knowledge whose intrumental cause is not knowledge. The instrumental causes of inference, comparison and verbal testimony are respectively the knowledge of premisers, the knowledge of smilliarity and the knowledge of consistency, but the instrumental cause of the Perception is a sense-crime which is not knowledge.

The word perception, which ordinarily againes perceptials knowledge or rather the means by which we derive perceptials knowledge, does sometimes stand for the whole process in which a sense in intercourse with its object produces knowledge. The senses are six, viz (1) the eye, (2) the ear, (3) the nose, (4) the cloque, (3) the actual surface, and (6) the mind. Their objects are respectively the following:—(1) colour, (2) sound, (3) odous, and (6) feeling (of pleasure, pass, etc.). Correspondent with the senses there are are kind- of knowledge (perception), viz. the visual, auditory, olfactory, gustatory, tactual and montal (internal).



eye and "smokeness" (the genero nature of smoke) is also an ordinary one which is called united-inherence (sanyul.ta-wamaziwa). But the inhereouse between our eye and all cases of smoke is not an ordinary one. It is a transcendent intercourse, as there is no ordinary union of our eye with all cases of smoke of all times and all places. The inhereourse consists here of the knowledge of smokeness", a generic nature which is possessed by all cases of smoke of all times and all places. This sort of intercourse which consists of the knowledge of a generic nature, is called a transcip.

perceive their mutual differences, and as such cannot be omni-

Intercourse (perception) whose character is knowledge — If in the perception of a thing the knowledge of the thing itself constitutes the intercourse, it is called an intercourse whose character in knowledge.

intercourse whose character is general, and there is no necessity for our assuming smother intercourse whose character is know-fielded in seeing a piece of sandal-wood there areas in us the recollection of fr y" the generic nature of all in the relations of mherence

d in the relations of inherence (samarcia-samaphya) respec--y", through the interus the perception of this particular

c intercourse
10 perception
1 lain the per
10 ress" (which
1 through the interperception of "fracfragrancy", which
1 theref



ceived since it is not preceived, there is no pot bets. The nonperception of a pot is therefore the means of knowing the nonstance of the pot. Gaugesia does not admit non-perception to be a means of knowledge. Non-existence, according to him, is perceived by our senses through the intercourse of particularity. For instance, in the perception of non-existence of a pot on the floor, there is the union of our eye with the floor or which abuses nonexistence of the pot as a particularity, that is, there is perception of the floor as possessed of the non-existence of the pot. The

existence by the tactual surface, and pleasure and its non-existence by the mind

Non existence (or negation)—Ablava-vada

existence of the thing, and that the intercourse through which we perceive the thing, must be the same as that through which we perceive its non-existence, sir union, etc. For instance, our perception of the non-existence of a port on the form "there is no pot on the floor") does not pre-uppose a separate entity called "nonsistence", but rests entirely on "the floor" which is tha locus of the non-existence of the pot, and is carried on through the inter-

does not rest on "the floor"; that is, the non-existence of the pot. in not identical with the floor. Had the one rested on the other, or had the two been identical, there would have been perception of the non-astiscence of the pot even when the pot was on the floor and further there would have been a disturbance of the relation of container and contained that exists between the two. Since this contingency is disastrous, we must admit that there is something on the ground which operates in our faulter to preserve the

Non-existence is of two kinds (1) universal and (2) two pressal. The universal from existince is subdished into (4) the antecepture, and priche also date from the antecepture is an existence to the subsequent and price as the subsequent into a custence be that which has no beginning but his an end, 7/4 a far is in antecepture into existence between the subsequent into existence between the subsequent into existence of the sub

Causes of Parception....Postual sa-kirona-rida

The causes of perception are the following (1) A union of the mind with the testial surface and the soul

Course of femouledge in While a person is in deep sleep there is produced in him no knowledge as there is then a minor of his mind with the soul abuse but not with the tectual surface. The mind abules in all the soul abuse in a soul abuse i

e In recol-

TATTVA-CINTAMANI-BOOK I, ATOMIC NATURE OF MIND 417

the senses with their objects, eg in the perception of a colour there is a union of our mind with the eye which in in intercourse with the colour

(3) Proportionals extension of the objects of sense, that is, the objects must not be of infinite extension as mon as ether, or of no extension as atoms. The other and atoms are not

cannot be perceived Similarly, a fire which exists in the latent condition in a heated frying-pan, is not percep-

- (5) A special connection of light with the object of sense, ϵ_{\parallel} a pot, if it is to be perceptible, must have sufficient light on its front rather than on its back.
- (6) Absence of obstacles, e g too much prozenty or too much distance, is often obstructive to our perception

The Atomis Wature of the Mind-Manonutva-rada

The senses through the instrumentality of which we perceive colour, sound, odour, asyour and touch, are the eye, asy, nose, tongue and tactual surface respectively. The sense which operates as an instrument in our perception of pleasure, pain, desire, aversion, intellect and volution, is the mind, which is called the internal sense in contrast to the other five senses which are external

The mind is atomic in extension, maxmuch as we cannot perceive various objects at one and the same time. Although there

union with all the five external senses at once so as to give rise to the five kinds of preception amultaneously. But everybody in aware that it is impossible for more than one kind of preception to arise at one and the same time. This shows that the mind can come into unon with only one external sense at a time, or in other

senses simultaneously, should be told that the operations, which they suppose to be simultaneous, do really take place in succession, as the hundred leaves of a lotus are pierced one after another by a needle.

The Doctrine of Self-consciousness—Anu-vyzensáya-váda.

Some pholosophers maintain that any particular had denowledge performs by itself all its practical functions and does not depend upon another knowledge for the same. For instance, all practical functions connected with a pot can, according to them, be performed when there is knowledge of the pot, but we cannot perform those functions when there is no such knowledge. It is therefore knowledge which performs all its practical function. We must not however suppose that all practical functions at

nature, related to a particle of the corresponding func

tions

Some others, who hold the doctume of transgular perception (irpuli-pratiqua-udainah), say that each ind of knowledge is self-manifest and that it manifests itself in the form "I how this," which involves an ascomption of a knower (the soul), a knowable (the object), and knowledge (the act), and as such performs all its practical functions

Gangesa, in opposing the above views, says that a particular kind of knowledge cannot by itself perform its practical functions. but is dependent upon another sort called self-consciousness (ans eyavasaya) which enables it to perform the same Our knowledge, continues Gangesa, arises in the form "this" or "pot," but not in the form "I know this" or "I know the pot", and until it assumes the latter form no practical functions can be performed. He therefore lays down that after the origination of knowledge of the form "this" or "pot," there arises another knowledge called self-consciousness of the form "I know this" of "I know the pot," which performs all practical functions This latter variety, called self-consciousness, arises through the intercourse of the previous knowledge with our mind. The intercourse is united-inherence (samuulfa-samaniya), masmuch as there # a union of the mind with the soul in which resided the previous knowledge in the relation of inherence. In fact the latter knowledge or self-consciousness is the mental (or internal) perception id the previous knowledge.

Perception as of two kinds, s.z. (1) the immediate, reference tive or shefred (survivilipetar) and (2) the mediate, reference concrete (survivilipetar). The interaction is perception of an indeterminate character, the interaction of a subject and its determinate character; the from each other, e.g. the perception of a generic fature is more interaction, "without are methal connection, Even the mere "pat" or mere "potenses" is of the form "something," of shahe it is absurd to talk as a "port," or "potentes." On the intercourse of a sense with its object the first perception that takes place is unmediate or more necessary to the sense shall takes place is unmediate or make the sense, not even by the mond. It has been defined as knowledge which is devoid all connection with name, genero nature, etc., which indicates no relation and involves so specification.

Mediate Perception-Savilalpala-vida

The mediate or reflective perception is of a determinate character. It indicates a subject and its generic nature through their relation to each other, e.g. "this is a pot "where "pointes" (the generic nature) abudes in "thin" (the subject) in the relation of inharcace. The perception of the form "this is a pot " is therefore mediate or reflective.

The doctrine of mediate or reflective perception may be set

forth as follows --

Immediate perception—the perception of "pot" and "potness" as senarate from each other

Mediale perception—the perception of "potness" as abiding in "this" in the form "this is a pot "

Self-constituences—the mental perception of the knowledge of 'potness" as abiding in "this," in the form "I know this is a pot"

Book II -Inference-Anumana-thanda

The Determination of Inferential Knowledge-Anumuisirûpana

Inferential knowledge (assumes) as that knowledge which is derived through another kind of knowledge, we that the middle term, in invariable concomitance with the major term, abides in the minor term, e.g.

The hill is full of fire, because it is full of smoke.

Here "hill" m the minor term which m also called the subject, locus or side; "fire" is the major term, also called the

This other knowledge, siz that smoke, in invariable concomitance with fire, abides in the hill, is an instance of what is called

(1) There cannot be any knowledge of the invariable concurtance between the maldle term and the major term ;

(2) The mailie term may be errated owing to its consected with a condition accepted or disputed, and

(3) We often associate the malife term with the major term through a mere probability which invilers as certainly

Gangria sets asale the above view by saving that there are other means of knowledge over and shore perception, and that in ference is at any rate one means of knowledge. The doctrine of invariable concenitance etc will be treated later. In our port of inference as a means of knowledge it will author as persons in ob-

mere the following struments -One cannot retail hab the invalidity of an inference o siere the infert the invalidity for in the samilarity of the oil cince with the or tree unit became as toraled. The concentrationed of

herene as a means of burget star 2. The statement that and come so told a covarie of \$ 100. hely " wit for now to an or or net who is aware of the presider of calegran It may be after and water hat on a surge in us I' at errodierne Son homan en to beum blat ber permit & t

and new or ser et it in centaries a t tie meg b ger after in beb 137 wat s stene

1 " derina a - 6 a una a fâmal ha" esta estem and tout er early the ere is no une a'ner it at tou world's a ores d'anamies il u'a err heal à a the bear to be as a fire of a second as a second of the second

p g last as not as a resignation of a fine as a sum of the asu & mored as made a best private at at parameter and a second and a second and as go late me to die the appeared of the to die and the

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فتنسب فيرقان فالجروب أرس

necessary to define the phrase "invariable concomitance," In Sanskrit it = called vyapts which is rendered by such expressions as pervasion, inseparable connection, perpetual attendance, constant co-presence, etc.

Five Provisional Definitions of Invariable Concomitance-Vocation pañcalam.

Invariable concomitance is the non-presence of the middle term in the locus of the non-existence of the major term, e.g.

The hill is full of fire.

because it is full of smoke

Diagram I Dugram II. REGIONO EIRA KNOWABLE

Here smoke (the middle term) is absent from all regions outside the region of fire (the major term) as shown in diagram I.

Gangeis observes that the definition is defective masmuch as II does not apply to an exclusively affirmative inference, such as "all are nameable, because they are knowable", illustrated in dugram II, in which outside the region of the nameable there is nothing from which the knowable may be absent.

2. Invariable concomitance is the non-presence of the middle term in that locus of " watenes of the . not major



by the ape, because it in the tree.

Here "the tree" is the middle term, and "occupied by the ape" is the major term. In diagram III the tree is totally abent from the region not occupied by the ape. The part of the tree not occupied by the spe is excluded from the locus of the nonexistence of the major term by the clause "which is not the locus of the major term itself." This definition too is defective. because it, like the previous one, does not apply to an exclusive) affirmative inference

the non-co-presence of the s-existence whose counterpart

The hill as full of fire.

because it is full of smoke

In diagram I, we find that smoke is not co-present with 10). thing which is non-existent in reciprocity to fire Water, boxk, cloth, table, etc , are all non-existent in their reciprocal relation to fire, that is, they are not fire.

Gangesa observes that this definition too is defective as it does

. 4. Invariable concomitance is the state in which the middle

term forms the counterpart of that non-existence which abides in the locus of the non-existence of the entire major term, e 2

The hill is full of fire. because it is full of smale

Here smoke forms the counterpart of the non-existence of amoke which abides in the rigion of the non existence of entire

According to Gangeéa this definition is defective, as it fails to explain the case of an exclusively aftirmative inference. In the gram Il. we find that there to no non-existence of the knowship shich abides in the region of the non-existence of the namedde.

3. Invariable communitative is the non-presence of the middle term in what is not the bone of the may a term, e ;

The hillse full of the Locause it to full of senier

Here was he is took present in anyth . 4 whall is not the abole fire. This delicate is too exercising to hear, tas, to defective as the tal tiers the case of an exclasiving a hometice inference a discremit we find that there were to be promine fitte and a

TATTVA-CINTĀMANI-BOOK II, SPECIAL TYPE OF ABHĀVA. 423

Definition of Invariable Concomitance given by "Lion" and "Tırer"—Sımha-vyöghrolta-vyöptılaksana

1. Invariable concomitance is the state in which the middle term has not a locus in which there is the non-co-presence of the major term, # g

> The hall as full of fire because it is full of smoke

Here fire always co-present with smoke in the locus of the

It never occurs that in the locus of smoke there is no fire 2. Invariable concomitance is the state in which the middle

term has not a locus which is different from the locus of the major term, eg The hill is full of fire,

because at # full of smoke

The locus of smoke is never different from that of fire, that is, the former never extends beyond the latter

Gangesa observes that both these definitions are defective, masmuch as their import is to show that the middle term has not a locus which is also not the locus of the major term. On the contrary we find that the middle term has often a locus which is not the locus of the major term. For instance, smoke on a hill has a locus which is not the locus of fire in a kitchen

Non-existence whose Counterpart is Qualified by a Nature abiding in a Different Loous-Pyadhslarana-dharmaracchanabharah,

Most of the definitions of invariable concomitance given above were defective masmuch as they did not cover the case of an exclusively affirmative inference. They involved such phrases as "non-existence of the major term" and "difference of locus of the major term" which could not apply to an exclusively affirmative inference in which the major term was all pervading. To make the ' non existence of the major term " and " difference of focus of the major term " possible, even in an exclusively affirmative inference, some logicians assume a non existence whose counterpart m qualified by a nature abiding in a bens different from the counterpart. The expression " there is no fire possessing the nature of a pot" signifies that " there is non-existence of a fire as qualified by the nature of a not" which, according to them, is quite correct inasmuch as the nature of a pot aboles in the relation of inherence in a pot and not in fire. Similarly "there is no nameable ness possessing the nature of a not" signifies that " there is non existence of nameableness as qualified by the nature of a pot," Though nameableness (major term) is all-pervading we have, they say, been able to talk of its non existence by assuming the nature of a pot to abide in it (instead of it in the pot).

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Here "the tree " is the middle term, and "occupied ape." is the major term. In diagram III the tree is totall from the region not occupied by the ape. The part of the cristence of the major term has excluded from the local of cristence of the major term by the clause "which are because it, like the previous one, does not apply to as call-affirmative inference."

middle term with that reciprocal non-existence whose count abides in the locus of the major term, e.g.

The hill is full of fire, because it is full of smoke

In diagram I we find that smoke u not co-present with thing which is non-existent in reciprocity to hie. Want of cloth, table, etc. are all non-existent in their reciprocil reto fire, that is, they are not co-

the number of a

Here there is co-presence of smoke (the middle term) with fire (the major term) which is not qualified by the nature of a pot, and the absolute non-existence, whose counterpart is the pot, abides in the same locus with smoke, but abides in a different locus in respect of the pot

This definition covers the case of an acclusively affirmative inference inaments as it does not involve a non-existence of the major term, and the major term in not the counterpart of that non-existence such a buden in the same locus with the middle term. Looking at disagram V, we find that there is co-presence of the knowable with the nameable which a not qualified by the nature of a pot (though the pot is quashfied by the nature of the namabile) and the absolute non-existence, whose counterpart is the pot, abides in the same locus with the knowable, but in a different locus in respect of the not

Non-emstence of the General Form-Samanyabhayah

Some say that even the conclusive definition given above is defective insamuch as in secting to establish the invariable concomitance of smoke with fire we notice that fires are manifold outing to the difference of their loce, e g the fire of a kitchen, of a sacrificial ground, and so on. There is non-existence of these fires, except one, in the locus of a particular case of smoke. This, by making fire the comitment of that non-existence which shides in definition.

Gangels mireply says that though in the locus of smoke there is the non-existence of various fires, the natures which qualify the counterparts of those non-existences are not one and the same, ris. the nature of fee in general. They are different, that is, particular fires have puriouslar matures, as for matance, the nature of lies that the same of the nature of final ground, and so on. It is therefore necessary to admit a non-existence of fire of the general form—such as "three is no fire" distinguished from non existences of particular forms as "three are there are the nature of the same of the sa

have arisen in us a doubt of the form—'is not there a colour in art!' It is perfectly known to us that in air there are no particular colours as red, yellow, etc., yet we entertain a doubt in our mind as to whether there is not in air a non-existence of colour of the general form.



hending invariable concomitance of the one with the other, ϵ g, we apprehend the invariable concomitance of smoke with fire after we have observed repeatedly that the one accompanies the other,

Gangeia opposes the above view on the following grounds --

(1) Of the repeated observations each one separately cannot to vaher

out they cannot produce approved as occurrence of smoke in a which involves unequal things such as occurrence of smoke in a kitchen, a sacrificial ground, a bill, etc

(2) What again is the meaning of repeated observations 1 Does it mean observation in numerous places, or observation of rumerous instances, or observation of rumerous instances, or observation of the same instance numerous itimes 1 None of these afternatives are of any help to us in apprehending invariable concomitance Can use catablish invariable concomitance of colour with assour, even if we have observed them together in numerous places? Can numerous instances of colour to observed along with arour in the same place (as a pot) entitle us to stablish invariable concomitance between them? As reached how many times? There is certifially no fairty as to the number of times. There cannot in fact be an invariable concomitance of the possible of the control of the

serve the former co-accompanied by the latter, and by apply-

fire.

430 PEDIES FORK, MODIES SCHOOL, PERKL-HISTRE, CRAP. II

all cases of fire. We can establish the inversal to concomitance

the knowledge of a generic nature is called an intercourse whose character is general It is described by some logicians as in ordinary intercourse of particularity, while others describe it as a transcendent intercourse The logicians, who hold the first view, say that in perceiving a particular smoke by means of our eye there m the intercourse of union, while in perceiting "amokenes" there is the intercourse of united-inherence, and in perceiving all cases of smoke (at all times and in all places) through the know-

ordinary intercourts of union and united-inherence respectively, but in the perception of all cases of smoke through the know

ance of a particular case of smoke with a particular case of fire refers through the intercourse whose character is general to all cases of smoke and all cases of fire.

Conclusion about the Intercourse whose Character is General .-Samanya-laksana siddhantah

If the intercourse, whose character is general, were not accepted, there could not arise any doubt as to whether there were instances in which smoke (the middle term) did not accompany fire (the major term) As to the cases of smoke which were present, we could perceive their co-accompaniment with carry of fire, and they could leave no room for doubt regarding any case of exception. As for the past and future cases of smoke, or the

being impossible, there could not be any reasoning employed to remove it. Hence we could not apprehend an invariable concomitance. But if the intercourse whose character is general, is admitted, we can explain the perception of all cases of smoke through the intercourse of "smakeness" It is possible for doubt to arise in respect of some of these cases of smoke through nonrecognition of their special properties We must therefore admit intercourse whose character is general

The Conditional Middle Term-Unadhi-tadah

The middle term, if it is to be in invariable concomitance with the major, should be devoid of condition, that is, should be unconditional A condition (waddhi) is that which constantly accompanies the major term, but does not always accompany the middle term, eg.

> The hill is full of smoke, because it is full of fire (nourished by wet fuel)



Here smoke is the major term, fire is the middle term and wet fuel is a condition. The wet fuel constantly accompanies smoke, but does not always accompany fire. For instance, the fire in an ignited iron-ball is not accompanied by wet fuel at all

"Accompanying the major term" signifies the state of not being the counterpart of that absolute non-existence which abides in the locus of the major term, that 18, the state of not being absent from the locus of the major term. " Not accompanying the middle term" is the state of being the counterpart of that absolute non-existence which abides in the locus of the middle term, that is, the state of being absent from the locus of the middle term | In diagra

is not absent from the regions of fire and ab-

away user in meanly and the rest fair-

tables, is black, not eat vegetab diagram VII. we

diagram VII. we accompanies Mitra s black son, but does not accompany her faircomplexioned sons

Diagram VII



He is black, because he is a son of Miträ (who cate regetables)

Some say that "eating regetables" is not a condition mamuch as it does not always accompany blackness; for instance, the blackness of a pot is not the result of eating vegetables Gangeda meets the objection by saying that the blackness marking thirt's som a mot of the same nature as the blackness which abudes in a pot A "condition" is, according to him, to be clearly defined as follows —

A condition is that which constantly accompanies the major term, but does not always accompany the middle term, in respect of an entiry of a fixed nature.

Condition is of two kinds, rat (1) sure, and (2) surperted.

Condition is said to be "inne" when we know with refraints it containly accompanies the major term, but does not always accompany the module term, and steeped to be "surperted" interest adout as to its accompanying the major term of as to its not accompanying the major term of as to its not accompanying the major term of a surperted outdroom is green below—

The earth has a maker, toraum II so a product (caused by a buly)

Here "caused by a body" to a condition which constantly accompanies a maker fit the maker is a person, but not if the mather is a person, but not if the mather is a person.

is a collection of atoms), but does not always accompany a product (for instance, a product like a pot meased by a body, but a product like a lightning is not so caused). The condition, we "causing by a body". In therefore a suspected one

A condition is not in itself a defect but its attachment to the middle term indicates that that term is errate and the con-

clusion drawn therefrom arong

The State of Being the Locus or Minor Term-Palsath

The state of being the locus or the minor term (naksata) has been defined by some logizians as the state in which it is doubtful whether the major term abides in it or not Seeing that the connection of the major term with the locus or minor term, may not pecessarily involve a doubt. Gangeia prefers to define the minor term as that whose connection with the major term m not known with certainty in consequence of the absence of a desire to know the connection E g in the proposition "the hill is full of fire", the hill is the minor term whose connection with hie was hitherto neither investigated nor known minor term is so named not merely if there is an absence of knowledge of its connection with the major term, but also if the absence of knowledge is due to the absence of a desire to arrive at the knowledge. We cannot treat the minor term as such merely by establishing with it a connection of the major term if that connection has already been known, but we shall be justified in treating it as the minor term if there is in us a desire again to establish the connection.

A homologue, a similar locus, a homogeneous allirmative or positive example (sopalsa), is that in which the major term is known with certainty to abide, eg the hill is full of fire, because it

is full of smoke, as a Litchen.

A heterologue, a dissimilar locus, a heterogeneous or negative example (i.paksa), is that in which the major term is known not to abide, cg the hill is full of are, because it is full of smoke, where there is no are, there is no amoke, as a later

Consideration or Enewledge of Premises—Paramaréali Consideration (paramareal) is the knowledge that the middle

term, in invariable concomitance with the major term, abides in the minor, eg

The hill is full of fire, because it is full of smoke

Here consideration consists of the knowledge that in the bill abides smoke which is in invariable concomitance with fire. This knowledge (consideration) is the cause of inference, _

actually perceived together with the knowledge that it m in invariable concomitance with fire, m not the cause of inference, by consideration or knowledge that in the minor term abides the middle term which is, in invariable concomitance with the major term, and he cause.

An Exclusively Amemative Inference—Kevalanyanyanumanan

ffirmatii negatii

negatii

no negative example It may also be defined as an inference in which the major term is not the counterpart of that absolute no existence which has an abode, or, as an inference in which there is no non-resence of the major term. e.g.

This is nameable, because it is knowable—(wide diagram 11)

An Exclusively Negative Inference—Kevalaryaisrekyanumanam

An exclusively negative inference in the inference in which the major term has no affirmative example. It may also be defined as the inference in which the imajor term does not abide in anything else but in the imagor term, e.g.

Diagram \$111

OTHER

POSSESSING SMELL. EARTH

The earth is different from other things, because it possesses smell

An Affirmative Negative Inforence

The affirmative-negative is an inference in which the major term has both affirmative and negative examples. « d.

The hill m full of fire because it is full of smoke, as a kitchen and not as a lake

Presumption-Athapatti.

The Minameakes say that presumption (arthination) is a separate means of knowledge. On hearing that "Devadatis, who is lat, does not eat in the day", we at once conclude that he eats in the night. Since a person cannot become lat unless he eats either in the day or in the night, and, since he does not eat in the day, it follows by presumption that he eats in the night. Ganesia does not adrain to resumment to be a sensiate means.

anithan and the sample of a achitene wett.

or with non-eating in the day

Inference for One's Self-Sydithanumana

Interence is of two kinds (1) inference for one's aff formatical findamiana) and (2) inference for the sake of others (parallalanumdan). A person having himself receivedly observed in the kitchen and other places the invariable concentration of such with fire, goes near a hill and sees amoke on it. He recollect with fire, goes near a hill and sees amoke on it. He recollect hat, wherever there is smoke shorts a fire, and thereupon henovledge arres in him that "this hill has amoke which is in invariable oneromitance with fire." This knowledge that alled "consideration." [paramarks), from which is follows the knowledge that "this hill has ferwished by the hill have been also the fire "this hill has the process of inference for one's self.

Interence for the sake of Others-Parathanumana.

When a person, having inferred fire from smoke, demonstrates it to others by the employment of a syllogism, it is called "an inference for the sake of others." The process of this inference is as follows —

[!] A person in be fat must take his food either in the day or in the night -(4 opposition)

Devadatta who refat, does not take he food in the day—(E preparation). Therefore Devadatta must take his food in the night (This is a disjunctive categories sellicism).

(1) The hill is full of fire, (2) Because It is full of smoke

(3) All that is full of smoke is full of fire as a kitchen,

(1) This hill is full of amuke,

(5) Therefore this hill is full of fire

The demonstration given above produces in other p "consideration of the sign ", which necessarily makes them a that the hill has fire

Syllogism_Nydynk

Syllogism (nydya) is the name for a collection of five scale which give rise to knowledge that produces consideration set forth as follows -

(1) This hill is full of fire-Proposition

(2) Because at 14 full of smoke-Reason

(3) All that is full of smoke is full of fire, as a kitchen - Excesp (4) This hill is full of smoke-Application

(5) Therefore this hill is full of fire-Conclusion

After these five sentences have been employed there arises the mind of the listener consideration of the form 'this hill is ful of smoke, which is in invariable concomitance with fire", from which follows the conclusion, "this bill is full of fire" Syllogism is therefore the name for the entire collection of these five sentences each of which is called a part or member

Parts of a Syllogism - Avagarah.

A part or member (auayavah) is a sentence that gives rise to knowledge which contributes to the production of an entire knowledge which produces consideration. On the employment of the ave sentences there arises, at first, knowledge from each of them separately Then arises collective knowledge from the five sentences combined together. This collective knowledge which produces consideration is based on each of the tive, sentences called a part or member The parts are five, viz (1) the proposition, (2) the reason, (3) the example, (4) the application, and (5) the conclusion

The Proposition-Pratigua.

The proposition (pratipia) is a sentence which causes knowledge, whose object is the same as that of the conclusion and which contributes to the production of the entire knowledge which produces consideration, e g.

This hall as full of fire

It may also be defined as a sentence which gives rise to an quiry necessitating the mention of the reason, or this full is all of fire. (Why so I because it is smoky !

The Reason or Middle Term - Hetuh

The reason or middle term (actual) is a word, with the instrumental or ablative suffix attached to it, which produces knowledge whose object is not the probandum (major term) but which contributes to the production of the entire knowledge that gives rise to consideration eg because it is full of smoke (i e by or from amplimess).

The reason is of two kinds (1) the affirmative (annit) and (2) the parative (cyclecki) The athematice reason is a number with the instrumental or ablative suffix attached to it, which produces knowledge that necessitates the mention of the member axpressive of an affirmative invariable concomitance, e a because it has smoke (s c. by or from "smokiness"), all that has smoke has bre, as a kitchen. The negative reason as a member with the instrumental or ablative suffix attached to it, which produces knowfiring that necessitates the mantion of the member expressive of a negative invariable concomitance, e.g. because it has smoke, (i.e. by or from "smokmess"), all that has no fire has no smoke as a lake

Exemple.....udhharanam

The example (udaharanam) is a word which, while producing knowledge of connection of the form that the locus of the middle term is constantly occupied by the major term causes another knowledge which proceeds from the sentence expressive of consideration,1 e g.

All that has smoke has fire, as a latchen (No this hill has smoke)

Application-unanavak.

The application (apanagah) is a member which produces consideration, e.g. All that has smoke has fire, this hill too has smoke

Conclusion --- A mamanam.

Conclusion (nigamanam) is a sentence which, while causing wledge which gives rise to consideration, produces know-· major term as indicated by that of the middle term able concomitance with the major term and

434 Indian Louis, Modern Minool, Tarka-Listra, supils nature of abiden-Amust -

Pallacios - Hetrábhásák.

. ill thers

Therelo ____

pronf

A General Definition of Fallacy-Helválhása sámánya nivelid

A person can accertain truths and achiese victory by exposit fallactes met.

à sterhalances (and ala), (2) the contradictory (ciruddha), (3) the counterhalaneed (sutpratipaksids), (4) the unproved or incomia delects g --(i) diction

The Erratic Resent

Tim

£ i

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... us the probandum or major to the constant socompaniment with, of The

ul tou-(asåis of

This bill is full of smoke. because it is full of fire

Here the reason "fire" abides in the region of smoke (as in a Litchen) as well as in the region of the abrance of smoke (as in an ignited iron-bally

A reason is said to be non-general or not general enough, if III abides neither in the locus of the major term not in that of its absence. eg

This bill to full of smok ?. becaute it is full of other

Here the reason is other, which has no locus Ether abides neither in the locus of fire nor in that of the absence of fire

A reason is said to be non-exclusive, if it is destitute of an example, whether affirmative or negative, eg

All things are impermanent,

because they are knowable

Here we cannot cite any example, as "all things" is the subject

The Contraductory Resson-Viruddhah.

The contradictory (wireddical) is a reason which \blacksquare the counterpart of that non-existence which constantly accompanies the major term, e.g.

This hill is full of fire, because it is full of water

panies fire

Here the reason is contradictory, masmuch as water is the counterpart of the mon-animene of mater, which constantly accom-

The contradictory may also be defined as a reason (middle term) which is constantly accompanied by the absence of the probondum, major term.

The Counterbalanced Reason -Saipratipalquiah.

If, at the time of the consideration of a reason which seeks to establish the existence of the probadem or major term, there occurs the consideration of another reason which seeks to establish the non-accustance in the reason is a counterbalanced outper-falanced or outper-falanced or outper-falanced.

of one is in audible.

ase is ma product.

the aides pre-

oue terrous

ush.

are kinds: (1) un-(atrayasilikah), (2) aptendikah), and (3) yatrasilikah), he part of its long, if

- not belong to st

fårb angenn fruste berteffen cament. Fante eletat, CHAF. i

The stand of the fall of fire. long accorded to fall and an . do

Here the frames "and he " to unforced, so its know is all

that a granted the "gubbraness" not belonging to a hill till at brand dies bornoppe at thee is meant f. (5) nature if it there not abute in the bene of monor term, 19

The lake to full of fire.

because it to full of emoke Here the reason is unproped, so smoke from its very raise

does not abule in a lake. (3) A traces to said to be unpresent in tropest of constant as

companient, if its generic nature is not unful in establishing if invariable concumstance with the major term [] is subdivided a fullows -(4) I aproved out the part of the major term (all delinities (bil)

which occurs when there is a necless adjective opposed to that term, e g.

This bill is full of colden fire. because it is full of smoke

Golden " in uselese (b) I'nproved on the part of the reason (hetranidh) which perura when there is a useless adjective appended to it

> This hill is full of fire. because it is full of blue smoke.

* Blue " is usolous.

(r) Unproved in respect of invariable concomitance (ryaplyaaddled which occurs when there is a condition attached

to the reason, e.g. This hill is full of amole,

because it is full of fire nourished by wet fuel (which is a condition attached to the reason)

The Incompatible Resson Bidhelah.

An incompatible reason (badhitah) occurs when there is the knowledge that the major term, which is assigned to the minor term, does not really abide in it eg. Fire is cold.

because it is a substance

1

The incompatible reason, which mof ten kinds, occurs under the following circumstances -

(1) The minor term being incompatible wit i perce . " Lank pratyalsa badhstah), e g

A pot is all pervading, because it is existent

(2) The minor term being incompatible with interence (purkers anumans-badhitah), e.g.

An atom has parts, because it has a shape

An atom has in fact no shape and no parts

(3) The minor term being moompatible with verbal testimons toursed table-ballstahl, e.g.

The golden mountain (Meru) is stone

(4) The minor term being incompatible with perception which establishes the counterpart of the major term (paleah enthya-pranyogi-pranyotisa-bādhitak) e.g.

Fire is non-warm, because it is a product.

(5) The minor term being moumpatible with the inference which establishes the counterpart of the major term (pulsal sadhya-pentayozyanumāna-bādhitah), e.g.

Sound is mandible,

because it is a quality (of ether)

(6) The minor term being incompatible with comparison which citablishes the counterpart of the major term {palsab stables-prefixequamman-padaltah}, e.g.

Bos-gargens-uess is not the connotation of the term

boe-garacus, because it is a general motion

(7) The muor term being moompatible with the evidence which is analogous to the evidence that establishes the major term paisak adding-grahaka-priming-y25yr-praming-rruddkahl, e.g.

> The skull of a deceased person is pure, because it is the limb of a being that had life, as a conch shell.

[The scripture declares a conch-shell to be pure but not the skull of a deceased person.]

(8) The minor term being accompatable with perception which establishes the middle term (pulsed heta-yrākuba-pratyokesbādhish), a.

Water and air are warm,

because they are possessed of touch, unlike that of the earth.

187 to the series where which farad agree, Cit ...

1 The and there has no negative and inferior but
each with the their literal failure for plaintenance.

Which of the colored person of the colored person of the colored person of the colored the colored person of t

to a me if to a gest of time to work as a not color ent case of his soledge the time is elected the compatible with set at the control

a to site the mail to term (pulsa) being table

The Majaoura america about the colebrated by Bills

ter agent' in the means of confuest y bratter

[From with all testimony the Rajavana sacrince is accretaned to be a duty of the Keatry is and not of the lightmanas].

Fallacies are correcable as they point out fasticiency... Hitchth loan in anidhalat l-addialates nick priam,

٠,,				
			_	
fete hed			٠.	
Brelier t		٠.		•

Interence of God-/scardnuminam.

By inference we can prove the existence of God, the Maker of the universe. The inference employed for this purpose is as follows—

> The universe has a maker, because it is a product, as a pot

The causes which operate in the case of a product may be stated thus -

There must be (1) a direct knowledge (perception) by an agent himself of the materials which constitute a product, (2) a desire on the part of the agent to make it, and (3) an act of

(2)

Book III Comparison. Unamina-thanda.

A man, who does not know the signification of the word 7 1 1 1 1 1 1 1 1 1 1

How knowledge is derived through comparawin.

the matructive assertion of the elder, he matitutes a comparison by which he arrives at the conclusion that the animal which he sees is the thing signified by the word bos-gapacus. The means by which this conclusion has been arrived at is called comparison (apamana) This means is the knowledge of likeness between a cow and a bos gavaeus. The word comparison is ordinarily taken to signify the whole process

The Minamakas maintain that likeness (sadréva) is a distinet object which is not included in the Likeness explained even categories of the Varietikas. The

refer. The real signification of the word bos gaussus, according to Gangeia, in not an animal which possesses likeness to a cow but an animal which possesses the generic nature of a bos-gavaeus (that is, which is a type of all bos-gavaeus). Hence the result if comparison consists of knowledge of the relation between the word bos-gaugeus and the animal which possesses the genera

or the sedere or a gar mage or

are now morelyn. A called bos-gavaeus may be perceived in a particular case with which our eyes are in union, it is impossible for us to perceive such a relation in other cases which are beyond our eyes. Therefore the knowledge of signification of the word bos-garagus is not derived through perception, but through a separate means of knowledge, called comparison

(c) Verbal lestimony is not included in perception Gangesa holds that speech which is attended with espe ancy, etc. and produces must be !

from perce

means or

and the prospers knowledge is the result, so in reibil to mony, speech is the means or instrument, the recollection of things aignified by it is the intercourse and the verbal knowled is the result Speech therefore serves the same purpose in rein testimony as the sense-organs do in perception in other soil.

ledge, and considering the admit serbal te-timony !

(d) Is verbal testimony included in inference? The Vaisesikas maintain that verbal testimony is not a distinct means of ralid knowledge but is included in inference In deriving knowledge from speech we first hear the words constituting the speech and then recollect the things sign fied by the words. The knowledge of the mutual connection of this. thus recollected, which is designated as veiled knowledge, it according to the Varienkan derived from inference Support one utters a speech thus. 'he beat the cow with a stick," (to hearing this speech the listener may, say the Varioukas, infer st follows .-

(1) The words constituting this speech must have been preceded by knowledge of the mutual connection of things as in. tended by the speaker and recollected by his words proposition

(2) Because they are powered of expectancy cie, and conterthe intention of the speaker -reduces

(7) The words of all speeches possessing expectancy ste and conveying the intention of a speaker are precished by the knowledge of the mutual connectum of things as intended by the speaker and recollected by his untile, Just as the words of a speech, set " bring a pot " uttered by me (the listener), -example

If we can thus derive knowledge of the speech by means of inference, there is, according to the Vatienkas, no necessity for admitting a separate means of knowledge called verbal festimony

(c) Verbal knowledge so not sarladed in sufcrence. Gitzeshopperses the above your as follows

The inference as shown above is not valid, insens it as it dies mot involve knowledge (recollection) of actual things as in the case of vertal test mony, but the knowledge of the case out lected, if the knowledge of handledge (se effection) of the

things. This is not only combersome but also fallacious. Our activity in respect of a thing arises from our knowledge of the thing itself, but not from our knowledge of knowledge of the thing,

tency, etc; existing among them have been known. Again, after verbal knowledge has been produced, there arises self-con-ciousnes-of the form 'I know from the speech" but not of the form ''I know through inference "
It has already been observed that a speech cannot produce

1

verbal knowledge unless the words composing it possess expectancy, consistency configurity and potentiality and convey intention.

Expectancy-Aldness-valah

A word is said to bear the relation of expectancy (\$\text{al.} kenduledge of its interconnection in a speech For instance Deviated plate in the relation products of the relation products of the village is a speech in which the word Decadation from the village is a speech in which the word Decadation (in the nominative case) is expectant for the word goodsoft (\$\text{good} \text{ in the turn is expectant for grains of village," in this latter in the turn is expectant for grains of village, in this is expectant for \$\text{good} \text{ (the virth of the virth

Consistency- Yoguala

Constancy (1993eds) consists in a word not bearing a mean ing which as incompatible with the meanings of other sords in a speech. For instance, no verbal knowledges derived from such a speech as against sinkin (psynikle with fire) because it is incompatible with fire being an instrument in the set of sprinking. Consistency may be certain or doubtful, but in either case there will be verbal knowledge

Contiguity-Jeattch.

Contiguity (deattak) consists in the enunciation of words, which are connected with each other, without a long pause between

INDICAT LINES MISSISME WHICH, TIRRE-LITER, CHIT II

them, e & the speech ass bring water", will convey m mestin if one offers the word bring " now, and the word " will! ofter an hour

Intention Thippryam

lists at ton (Letpergam) which indicates the with of a speaker. onsists in the atterance of a word to convey knowledge of a special thing. If at the time of eating a meal, one says "back mandam " we are to understand by the word auniform a quantity of salt and not a horse

The Non evernity of Sound Sablandyala-oidek.

them to be non eternal that arose in the marker h -

that sound is liable to destruction

Sound destroyed and not concessed I'cchausa-pracchang-rodah , the speeches, must

1180 1 1100-0

ies is consequently ... ugh the Veda as a ollection of speeches is limble to destruction, as it has come lown through succession of teachers, its continuity is uninterupted Gangesa upposes the above view by saying that from illusions occurring in the socio-religious institutes (emrti) and

ion usages that have prevailed from olden times we can infer hat once there existed test un branches of the Vedas which have nco disappeared Therefore the Veda is non-eternal

an verbal testimony

Immetion- l'idhi-vadak

is nei

"Let a person, who wishes to go to heaven, perform a horseenice ' is an injunction "Let not a man drink wine" is other injunction.

According to Kumarila the conviction, which in an ordinary

directs me to perform or to desist from performing the act signified by it "

Prabbakara says that the conviction consists of the belief that ment or dement that accrues from the act signified by the speech, is canable of being earned by our efforts

explananog most ne speach mazzee of me incon-

venience will accompany the perform inc-

All logicians agree, however, in holding that the conviction is produced by the potentiality of the hortative particle lin (oorresponding to the English word ' let") in the speech itself

Merit and Demerit-dperta-radah

Prabbakara says that the conviction produced by a Vedic speech, consists first of the belief that the ment or dement that accrues from the act signified by the speech, is capable of being acquired by our efforts. This belief it followed by the presumption that the act from which merit or demerit accrues, is such as can be performed by us. Gradually there are two other beliefs, the (1) that the act of performed, will fulfil the object of our desire, and (2) that there is no serious inconvenience involved in the act

This belief in the theory of Gaugesa includes in it two other beliefs, riz. that the act is capable of fulfilling our desire and that there is no serious inconvenience involved in it.

Potentiality- Salti-raidah.

The relation that exists between a word and the thing referred to by H is a special relation called indication (tytti). It

The relating is not an ordinary one, e.g. the word (sound), or does not produce in or the recollection of either although the farmer abuses in the latter in the relation of inherence (-mension).

460 INDIAN LOGIC, MODERN SCHOOL, THERE STREE, CHIP is on account of thus special relation that we are, on brist the word pot, able to recollect the thing known as a pot, in special relation

the capacity of a word to refer to the produce recollection of

kınds.

t

will of man. There is according to them as much potentially in an ordinary word as in a technical one. The potentially of a word is accretioned from the following source —

(i) Grammar (synlarana), s.g. in the sentence. Cultub pauli (Cultus cooks) the potentiality of the crude nucl Caira, the nominative case eading h, the root pre and the verbal suffix is a secetamed from grammer

(2) Comparison (upomaso), e.g. in the sentence: "a box gits
eus in like a cow," the putcalishing of "bus gitters"

(3) Ordinary blass, e.g. the putcalishing of the wind self-

(3) Declinary (Lora), e.g. the patentiality of the wird july to refer to the quality of blueness is acceptanced from the tamery

(4) listrible assertion (lipto-calya), e.g. that the word past signifies a black cucking in ascertainal from the word of a competent scholar.

(b) (saye (syrenking), eg og learing " leing a talle," " iske anay a talle " etc., and on aring the table tringht and taken arey con its legitable the putentiality of the mil-

table

(b) Contest practice and a supplemental common of the

(c) Contest practice and supplemental contests on the

[successful substitute and substitute of a state of the

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to a later at you by a selection of the later at the and to the and the later and la

is we auppose was our procurery time - a. shall have to assume, say the Mimamsakas, an infinite number of potentialities corresponding to the individuals to which they refer If, on the other hand, we assume that the potentiality refers to a genus, we shall have to assume only one potentiality correspond-

ing to the genus which will also include individuals without which it cannot stand Gangesa opposes the above view by saying that we could not recollect individuals unless the potentiality resided in them On the supposition of the potentiality referring to an individual. it is not, continues he, necessary to assume an infinite number of potentialities, as one and the same potentiality refers to all the

individuals which are comprehended under one genus Hence, he concludes that the potentiality really refere to the individuals coming under a genus and possessing a form. Words possessed of potentiality may be specified as follows -

(1) The sigmological (mugika) is a word which is understood by

Sice 1.

> to a thing which ificati

the cance in the sentence, the contreper trid the tranges, does not signify the current which is trievally the potentiality of the potentiality of the current which is trievally the potentiality of the word but signifes the bank which bar? the current the relation of proximity Signary the rest in the entents protect the curd from the crow's major and the control of the curd from the crow's major and the cr unplication and thing that injures the card.

Compound Words - Namuss midak. In Sanskut the com-

١. him usury aggregative compound (drandra) comprises
tive commound (small and compound (starctura), the unified off " tive compound (annahara), and the residual aggregative compound (chance) and the

(1) 4" ..

(elassen) and (6) an indeclinable compound (arguithard) in the attributive compound the first word possesses in fixed intentiality and the second word, which through its peter intentiantly and the second word, which through its po-tality points out a thing, refers also by implication to snoth thing, eq citragum anaya (hit bring the brindled-cowman) upon the brind the brindled-cowman) upon citragum anaya (hit bring the brindled-cowman) upon citragum anaya (hit brindled-c fies "bring the man having a brindled-cow". The first word cird (brindled) reference a brindled-cow. The first word cird (brindled) refers through its potentiality to the quality of "brindledness" while the second word go (cow) besides pointing our through the second word go (cow) besides pointing our through the second word go (cow) besides pointing our through the second word go (cow) besides pointing our through the second word go (cow) besides pointing the ing out, through its potentiality, the thing called "cow" released by implication. also by implication to its owner Grammariane ...

> er and above angesa holds n the words

and there is

lossesses its

rais refere to officer belonging to the king in which the word raja refers to a "king" as well as to "connec-In the descriptive compound in which the component words

" " " " Of Delbu !! / " icis to " Orence I

stand to each other in the relation of identity, there is no special rule for the possession of potentialities by them, eg. nilotpalam (blue-lotus) The same as the case with the numeral compound, eq pañca-guvam (five cows),

In the aggregative compound there is no special rule for the assumption of potentiality or implication by the component words, eg yama varunas (Yama and Varuna)

In an indeclinable compound there are both potentiality and implication in the last word, e.g. word umbhast (near the iar)

Verbal Suffices... Alkyāta-rādak

A verbal auffix talaudta-te, tas, ante etc.) unce after a root, refers to the effort favourable to what is signified by the root, eg Castiah pacati (Castra cooks) signifies that Castra is possessed of efforts favourable to cooking. If the arent is an manimate thing the verbal suffix refers by implication to the operation favourable to what is signified by the root, # 9, rather girchart (a chariot moves) signifies that the chariot is possessed of the operation favourable to moring

The Roots Dhain radeh

The root (didden) of a verb refere to the oreration farourable to the effect of what is manifed by the verb, e.g. the root gam (going) in the sentence, riz as gramais garchate the gives to the village) refers to moving, which is favourable to his connection with the village, which is the effect of his going. In the case of an intransitive verb the most refers merely to the operation - 1 42 tisthate the stays) in which sidd sagnities merely staying

Prefice I reserve ruleh

The prepa (approxy) by steelf does not beer any paraning but points out the speciality of meaning beene by the root that follows a m rain respecte frompletely conquers a maire a completeness of conquert

Validity of the Four Means of Exculuings Francisa carestage reductorya eddak

Some say that a gesture preside tax means of takel knowledge But this is aboutd, marmin it as a perture merely reminds us of words whale toroduce knowledge. That a deal person is some I mer prompted to activity by a gesture, must be due to the fact that he infers the desire of the man who makes the greture. So a produte is included in either septial testimone se inference rich. larly tradition (actalog) and surpour (panalents) are not thature from verbal testiment while presumption turklyafter and requ perception farepalability are comprised in africa e

CHAPTER III

COMMENSANTED OF THE TATIVA-COSTINUIA

62 THE POPULARITY OF TATTLA CIVILINAL The popularity of the Tattvacentimagi is attend in takeable terms by the numerous commentaries, sub-connection and glosses that have grown around the book since its first and Acce The text of the work covers about 300 pages, but it em fory freatises extend to order 1,000,000 pages, but incompared an amount of the following the follow Pages are enumerated some of the unportant exponenty irration and the accompanying table shows their mutual relationship

The Mathila School of Nyaya flourished from the 17th to the THE MITHILL SCHOOL. 15th century AD The great masters were Gangels, Varibamana, Paksadhara and others Ther style of writing was tern and they discussed the meaning of right more than did than predecessors In the 16th century N aga studies wanted in Middle and made Progress in Nadia The Principal Neighpikasi d Mithila School are mentioned below.

64. VARDHAMINA UPIDHYAYA

Vardhamāna Upādhyāja was the son of Gaogesa Upadbyā ya, and surnamed Mahopadhyaya' or Mahamshopadhyaya'. He

- (I) Tativa cintămani-prazăfa, commentari on Tatira-cinti-
- (2) Nyaya-nibandha-prakasa, a commentar; on Nyaya-ratt-
- 1 1-4 a), Yaloonaya Gans from the agal, No 3, 1910 Also Hisanimohen Chakras arir Bahasa sosieres College

s terms Z

ucce Indica, 1-8-674. opadhyaja caranali

455 (3) Nvāva-parišista-prakāša, commentary on Udayanācārya's Nyava-panéista

(4) Pramera-nibandha-prakasa, which may be the same as the Prameva-tattva-bodha (5) Kıranavali-prakāsā.

(8) Nyava, knaumažiali prakšia. (7) Nyāya-lilāvatī-prakāša

(8) Khaudana-khauda-prakasa

Vardhamāna Mahopādhyāya is named in the Sarva-daršanasamgraha of Madhavacarva, under No XIII. Panini-darsana. so he must be older than the second half of the 14th century ! He must be older than Jayadeva, who commented on two of his Vanienika works. Javadeva's time cannot be later than the third quarter of the 13th century. He speaks of Varddhamana reverently as Mahamahopadhyaya-caranah and so a fair interval must have elapsed between the two. Vardhamana's time thus falls probably in the first quarter of the 13th century.

45. PAKSADHARA MISRA (1275 A D.).

Paksac m Saisava. father's ns " Sumitra

. .

- "ith regard to Pakea-1 at satiars comparable to s could be compared 1 following works .--
- (1) Tattva cintámanyáloka, (2) Dravya-padartha on the Dravya-kmanavelt-praktia. (3) Lilavati viveka on the Lilavati prakada

In spite of his being a logician, he was the author of two charming Sauskrit plays, viz Prasanna Raghava and Candraloke

> No a militar to the calco मचाविकासचेरिलं चाधीकोऽपं प्रकासते ॥

(वस्तिवायकाकीक, opening lines) महत्राचनात्रोः महरवाचनाती सामी । प्रचक्त प्रतिपत्ती सम्मीधनो न ५ छ। र । रेश बोबक्काणकोत्रकका क्रीकारतो भारती। देश वर्षकार्यकारकारेगार वि की परे ह

(Presence Raghana, Introduction)

Pakealhata had two doordes raned Varieta kim J nephew) and Ruedatta Mira. He raned be electrical feet 1503° the date of coping of his Pratyakell ka, shib, and of to tune correspond with 1774 A.D. Her ght be placed to third quarter of the thirteenth contager.

It is real-mind for on that Pakadhara hard on the Coof Raja Bharamilk in on that Pakadhara hard man (Appeller of Volkapata Baramilla of Mithia and man (125 to 110 AU). Pakadhara if the trademonder form much hard in Irol unit of the 13th century. It is said to have copied a natory of Vonuntual as in 143 to 110 AU.

to Uncorve Micha

He was heples and pupil of Japadera Mera, and he under the memerary on the famous Tattra emisman of Guizeta Unita this and the tracking and the moder to emideate the self of the teacher, Janadera or Paksadhara Mises. He is called Yaja addination.

1 ik Mittra Not cos b p 290 No 1976 হেম্মেরাছেল ু The date manifes currously, and rouse thus — মুন্দেম্ব স্থান্ত কুল ব্ৰুত ব ল ব্যবস্থা (I Same think that 1000m 150m has now 150m the Man D Intel think it probable that 1000m 1500 = 1500 = 150m 1667 ম ii in core manus a rouse

this work उ दावैबंदयते. बश्चभारानी व्यासते पादने ।

.

यी वस् मेड्सरीक्ष्मी कुर्दारने सार्वे च वर्षकिये ॥ (A paint leaf manuscript of biggippintipa from Vithilli, colophon)

> अवदेवनुरोवाँकि वे केविद्योवदर्शितः । प्रवोधाय मधा तेवाँ दौर्शेश्ववाभिदीयते । (Introductory Your)

47 RUCIDATTA MISRA (ABOUT 1275 A D)

He was a punil of Paksadhara or Jaydeva Misra. His parents were named Devadatta and Renuka and he had two brothers named Saktidatta and Matidatta The name of his family is given as Sodarapurakula 3

Two of his works are now extant (1) Tattva cintamant prakasa, a commentary on the famous work of Gangesa Upadhyaya, (2) Nyaya-kusumanjali-prakass-makaranda, a commentary on the commentary of Vardhamana on the Nyava-kusum mitali of

Udayanācārya. A Ms copy of a portion of his Tattva-cintamani piaklisa in said to be as old as 1370 A D * He had the title Maliamaho-padhyaya added to his name As a pupil of Paksadhara he may be placed in the fourth quarter of the 13th century A D

BHADIRATHA OR VEUILA THAKKURA 48 (ABODT 1400 A D)

of Maheaa tled Jalada. alled Kusu

They are (1) Kiranavallcommentaries on Vardhamana's work Prakasa-prakasikā, (2) (Nyāya: lilāvati prakāsa tyakhy: lie seems to have lived about 1400 A D

49 MARKEY THANKURA (ABOUT 1400 A D)

He was born in Bhaur, 17 miles NE of Dathhauga on the Kamala. He was son of Dhira and Candrapats, and snunger

> चभीत्व ६विव्यत अवदेवाकावद्वरी । चिक्तामची क्षत्रम की प्रकाशीय प्रकासां के

(Tative continuem prakties, Introductory verse ?

केदेरदत्तरमयो विमधीवमुद्या चौरेयका विश्वकर्णश्रहीयकात ।

चौत्रज्ञिकसमित्रसम्बोदरी य धीलं चनार परिवरणकती प्रकासन व

(Tattes contimage praises, Sabde-klande verse 2 at the wild ! · इति चौधोद्रपुरक्कसव्युद्धनवदावधोवाधावचोविषदवर्वदर्शवदे नव्यविकाशिद (Colophon of Tatta a-cintërne ni-prakton Pratyahan khan is)

· See Peterson's Stath Report, p. 76, ho. I'm. Marefornment womants and brother of Mahadeva, Bhagiratha and Damodara. He be to the Khandwal family He wrote a commentary called n on the Mono of Pak, addhara Mirsa on Gangesia work, of only the chapter on perception is extant. He was slot bet of several Smrtt works, such as Titha classification.

His work on logic, the Darpana, is held as an author Sunkara Miśra's Tri-tūtri-nibandha-vyškhyā. He hved be Pak-adhara and Sankarn or between 1270 and 1450 AD.

One of his pupils, Raghunandanades Ray, was a great clan, who at the suggestion of Akbar went out to all quarte discussion. Akbar, being pleased, installed him in the publish, Mithida, which he however made over to Mahela Thakkur teacher as preceptor's fee (syeffer). So the latter became a holder and founder of the Darbhanga Raj family

> 50. ŚANKARA MINA (1450 A.D.).

Raghudeva Upadhyava or Kanada as of well as Mahesa Thark

मधि भौराषन्त्रवासम्बन्धः। कश्यवस्तुमाना स्रोतसम्बन्धः विज्ञा-प्रमायन कस्त्रवे ह्वेतं वीमचेत्रः ।

(ingminslohn-despens, toron (et the end) काहर कहा देवभवी हरहा श्रीहरा यहा स्थोत बास्तान्।

(व) दर्वंच विभिन्नवास्त्रीचं वचोदरी विव्यवदो सहेत ।
 (tnimänäloka-larpona of Uniteda Finikura, seine 2 nt lise and)

वकामदर्वभाषाम्बद्धिकाम्बद्धिकाम्बद्धाः । नवावि योजनामयमुद्धिकाम्बक्षेश्वः । (Tri-vitri nibandha-vyskhi s, fatroluctory (४०० ३०) Quoted by H. Santri, Notices, Vol. 1811, pp. 650, No. 130.

कडो तमकारितमार्जित वसी स प्रोपकीय विवादी करूपी । यह वर्ष पीकाशस्त्र प्रोपी । स्त्रीतमोद्यारिक प्राप्ततीयते । द्यार्थ वैद्वेतिक समेत्र स्वादिनी-क्वडच । स्वादास-क्यार्थासी सम्बोद का मान्य करी ।

(Lade- La Sitropashire, June 1900)

He was a contemporary of Narendrasimha Rāya. He was the author of various works on various subjects.

- (1) Pandita vijaya, in which he speaks of himself thus ৰাজীৰ্ড অনহাৰণ্ড, ল বি যালা বৃৎক্ষারী।
 - चपुर पक्षत्र वर गर्वणाम जन्मवस् । (2) Atma-tattra-vivoka-kalpa-lats. a commentary on Udayana-
 - (4) Tattva cintàmani mayukha, a commentary on Gangeja's
 - Tattva cintămani mayukha, a commentary on Gangeša's famous work on Nyaya
 - (5) Tri-sutri-nibhauda-vyškhyž, a commentary on the commentary of Udayanscarya on the first three sutras of Catana.
 - (0) Nyāya-lilāvati-kauthābharāna, a commentary on the Nyā-
 - ya-lilāvāti of Vallabhācārya (7) Bhada-prakāša or Bheda ratna-prakāša, a criticism of the non-duslistic Vedānta It is criticised in its turn in the
 - the mar-
 - (9) Valfesika-sütropaskāra, a popular commentary on the Kanāda-sūtras
 - (10) Vedi-vinoda, contains a discussion on the categories of Nyaya.
 - (11) Bauddha-dhikkāra-tikā (12) Abhada-dhikkāra, a refutation of non-dualistic Vedānta.
 - (12) ADDECK-CAMERATE, & FRIERRIGH OF HON-CURLISTIC VEGANTS

mans. Upadhyaya he cannot be much older than this time. He may be placed in the second and third quarters of the fifteenth century.

51 Vacaspati Misea (The Younges on Junion) (about 1450 A.D.)

He we known as Abhunava Vacangati Misra Though la ni more famous as a myti-writer, yet he wrote see works up philosophy, as he immelf has said in his Pity-bhakit-taragmi, He flouribed in Mithila about 400 years ago, and was the Parisal or court-officer of the kings Bhairavendea and Ramabhadra (who registed in the infini and fourth quarters of the fifteenth century)

- 46) PADIAN LOGIC, MODERN SCHOOL, TARKA SESTRE, CHEF III.
 - Of the ten works four at least are traceable --
 - (1) Anumāņa khaņda tika, a commentars on (ar guas lina)
 - (2)

a#Ilina

(3) Nyaya sütroddhara, a gloss on the Nyaya sutrate (4) dabda nirnaya, a treature on the nature of world

No MS has yet been found of this last work, but the nuce a known from his ampti work called Dratta-nima; a

32 MISARC MARA (ABOUT 1473 A D)

He is the author of an original treatise on the Visib-Maystem, named Padártha-candra The work deals, as the mass of the work deals, as the work deals

century

It is to be noted here that Misaruka, the author of the Nyaya dipaka, is a different person

53 DUBGIDATTA MISRA (ABOUT 1550 A D)

He wrote the Nyāya-bodhunta an elementary work, on the first principles of the Nyāya and Vaise-ska aystems combined Though we have as yet no data to fix his evant time, it seem most probable that he flourshed in the 16th century.

51 DEVANATHA THALLURA (1562 AD)

Heisthe author of the Tattea cintămanyāloku parasta, uhedias the name implies, aimed at supplying the shortcomings of Jayadeva's Moka on Gangesa's work From the date of a cop!

श्रोषम्द्रविद्वन्त्रपतद्यिमा खबिमासपाद्वौ । रचयमि पदावेषन्द्र विश्ववीमयोपद्यस्य ।

II Mitra, Notices, JK, 12, No 2801, introd verse 2.

of his work (viz. la samual 443 or 1562 AD) made by his order, it is ascertained that he must have lived in the third quarter of the 16th century.

MADRUSUDANA THAKKURA (1575 A.D.)

He is the author of the Tattis cintëmanyëtoka kantakeddhëra,* a refutation of the hostile criticisms of Paksadhara in his Aloka

on Gangesa's work.

His date must fall between that of the younger Vacaspati Miara on whose Dyatta-munga he wrote another Kantskeddhāra and la sanaci 491 or 1610 A.D., the date of a Ms of his work Thus roughly speaking, he flourished in the third quarter of the 16th centure.

56. THE NADIA SCHOOL (1600-1800 A D)

The Nadia School of Nyaya flourished during the 16th, 17th and 18th centuries under the great masters Raghunātha Siromani, Mathuranāth Tarkasāgusa, Jagadlās Tarkājankāra and Gadādhara Bhattācārva They explained the Tattva-chuntamani of Ganceia

in a critical way

Before the Navadvipa Najvāvikas, the Mithida Logiciana tocoped down Raghunathis Airomann and others made the language of Nyāya quite sterrotyped and made the use of anocehedage and eucchanas very estensive. Their price and abnormal growth of critical faculty put the logicians of all other provinces into the halds. The principal logicians of Nadia School are mentioned

57 VISUDEVA SIRVARHAUMA (ABOUT 1450-1525 A D)

Vasudev century A D education in With a view

Soo R. Mitra, Noticea, V. p. 84, No. 1764, IX, p. 129, No. 3029
 Soo H. Saatri, Noticea, III, 75, No. 116
 Soo Satri, Noticea, III, p. 75, No. 116

to conv their works on Logic, Visusete

Logical works broug to Nadia

Kusumānjali, and, the way back from Mithilā, he, on the prefect of coming to heanent secretly to Bensres where he studied for some years the Yedanta philosophy returning home at the close of the ish

century A D

Having transcribed the above mentioned two works inco

The first academy of Logic in Nadia. distinguished pupils, v ity on modern Logic.

in Bengai

In his old age Vå-udeva is said to have accepted the Vaugast
tenets preached by his pupil Cartanya. He passed the clouds
portion of his his in Orissa, where he was patronised by his
Galapath Pratipa Radra about 15:9 A D' He was the author of
a work on Logic called Sarvabhaums nituted, which is a commen

Though an academy of Logic was thus for the first time opened outside Mithila and schools of it gradually multiplied in the

ecame a convert to valenation श्राव्हें प्रहाश के नारव जिल्ला मुख्य

(3.6.54 m.X.2.12 li Artiptolite /

भीति नं वोरचन्द्र च कुनकं वर्तनामचन् । बाहशीर्व नर्भनवा श्राह्मकावकावरन् व 15.53.31

f Fale Raper its Eal Miles o Note or of remained Mrs., hade for the 1836 Sain A VI. heart of Bengal, all was not gamed. It yet remained for the academies of Nadia to acquire a university character and authority To procure that power for Nadia, it was necessary that a representative from it should vanquash the techers of Mithia in philo-ophiacl controversy. That shooms it was reserved for the genius and patrolic perseverance of Raghunatha Sromani to win for his country.

59 RAGHUNĀTHA ŚIROMANI (1477—1547 A D).

Ragbunatha was born in Nadia about the year 1477 A D While he was about four years old he lost his father. His mother supported him with the greatest difficulty. When a boy of firty years, Raghunatha once at the order of his mother had to fetch fire from the scadeny. He did not take with him any vessel for

reserved to be done by him, took up the entire charge of maintaining and educating the boy While Raghunatha began to learn the consonants he used to ask why & should precede Lh, and his teachers had to explain to him the rules of phonetics and grammar along with the alphabet After finishing grammar, literature, lexicon and jurisprudence Ragunatha began assiduously to study Logic under Vasudeva Sarvabhauma and discussed with him the knotty points of that branch of learning. He used sometimes to sit in deep mediation on problems of Logic under banyan trees in the neighbouring field, which he did not quit until his doubts were cleared. Soon he surpassed his teacher in many respects and demonstrated the worthlessness of the latter's commentary on Logic. To exact a charter for the academy of Nadiya to confer degrees. Raghunatha went with the permission of Vasudeys Sarrabhauma to Mithila in the disguise of a pupil, and entered the academy of the Ismous teacher, Pakeadhara Misra, who was still slive. Raghunitha who was blind of one eye was ridiculed by the students of the scademy "Indra m thousand-eyed. Siva is three-eyed, all others are two-eyed, verily why are thou one-eyed ?"

We were getting admittance into the scademy, Raglunathis very soon demonstrated his own worth and was promoted to the highest class. The teacher found him a hard pupit deal with and many were the controversies the buildant pupil curred on and many serve the controversies the buildant pupil curred of the control of a last and protrieted disputation before all the numerous cludents and destors, the renowmed teacher, fooled and exapperature of the protriet of the control of the contro

end indigan loose, modern school, tires (hith (2) Talipa ciniamani prabasa, a commentny i (3) Manyaloka-tippeni (or 'sykkhys), ssubskino commentary, the Moka In the Sankara Matha of Puri there is a copy of work prepared during 15'9, 1600 and 1607 A.D. ca

Hewrotethe a on the four kinds A D. This work Cntamani He has been commented upon a dozen hate. called Bhatjacarya Chdamani or Nybya-chdamani.

61. KANIDA To . . , | R4 In

· ivov A D In that case Kanada's date! Kanada wrote the following works:-

1

(1) Mani-ryakhya, a commentary on Gangeda's Taitra-cmi

(2) DESEATATION, on the seven Categories of the Vallette

(3) Apa-sabda-khandanam, another Vasiceika work.

62 Rimarrona Bhattioirea Caeravabit Hall says that he was the son of Raghunatha Siromani. He himself calls Stromani his Gurn or proceptor. He must be older

याने विद्याविविक्षवदाविकां बन्दरायपद्रशेष दर विश्वेष ।

For the Many-rakhye, may 3 Mills. (Gooded in Newedespeemblink) p. 70. 052 (Gala. 1939), cod 2 Mills. Notices Ev. p. 167, Seas Coll. Cak III. Black Talls, see S. Mills, Notices F. p. 157, Seas Coll. Cak III. Shaperatis, see S. Mills, Notices F. 153, Sea 153, 164 For the

क्षिण कीकवारेन भागारजे विकलते ॥ १ s For No. 3, 50 Peteroni Stath Report, p. 7c, No. 773

For some iradificance account of Empire, as R. Shifety's Introduction to his Notices, Vol. I. p. Trisi.

nan 1803 A.D., the date of a manuscript of his Guna-Siromani-praida. He in all probability flourished in 1860 A.D. He was the thought of Guna-áiromant-prakásíkā! and possibly also of Nyāyatoksā.

> 63. MATRURINITHA TARRAVIUSA. (ABOUT 1570 A.D.).

general name
this reason are
He was the

 Tattra-centămani rahasya. This work is familiarly known in Bengal as Phakkikā or Māthur!

(2) Tattvaciatămany šloka-rahasya, a sub-commentary on Jayadeva's Āloka.

(3) Didhiti rahasya. (4) Siddhanta-rahasya

..

 (6) Kiranāvali-prakāsa-rahasya, a sub-commentary on Vardhamāna's work

(6) Nyfiya-lilāvati-praktās-rahanyā, a sub-commentary on Var dhamāna's Praktāsa

(7) Nyaya-111avati-prakasa-didhiti-rahasya.

(8) Bauddha-dhikkāra-rahasya (9) Ayur daya bāyanā.

(III) (F) Sdi-kriya-viveka.

Mathuranatha mentions Sundara Upadhyaya and Harinatha Jadhyaya, but nothing is known about these.

> (१) पन्द्रकोष सहजानि तथी क्षतानि बारायस वदवि नित्तवृद्धाप्रपणि । सक्कार्यस् द्रुपनिवेषनबाक्षस्य इत्ते विरोधनिवर्त्तरेषण प्रमासक ॥ १ व

I Ind. Off. Cat., No. 2069.

Ind. Off. Cat., No. 1969.

Veds Notices of Samskryt Mos. in Bongal, 2nd mesos, Vol. I, p. 2vi.

t The beginning of the Tottve-mothersperableys runs thus. --माबान्यिकतादेतुं केत्रं कीराव्यव्यक्तकत्तः

शार्थ विश्वयकोनं नवांच्छारवार्यास्य । १ व योगता अव्यावाय वर्षयकोस् योगता ।

रिमदीश्रम दर्धने प्रमुचर्यपृत्तिका ह १ ह

* This work line been published in the Bibliothern Indian Series.

64. Kryvadisa Sthvabhauma Bhafficieta fanour 1575 A.D 1

- (1) Tativa cintăment-didhiti prasărini, a sub-commentary of
 - Raghunatha's commentary (2) Anumenticks-pressing, a sub-commentary on Jayades Noka (Anumana Lhanda)

GUNANDA VIDEAVIONA (ABOUT 1570 A T) 1

He has been criticized by the Jama logician, Yasovijas Gani (1608-1688 A D), in his Nysya-khandana-khadya Guni nanda must be older than 1622 A D , in which year a manuscrip of his Gunavivrti-viveka was copied. He was considerably latel than Raghunatha Siromani whose works he commented on, and he may be placed roughly at about 1570 A D. He was the author of the following works -

- (i) Anumāna-didhiti-viveka (3) Ātma-tattva viveka-didhiti tikā
- (3) Gupa-virgti-viroks.
- (4) Nyaya-kusumanjali-viveka.
- (6) Nyaya-iliavati-prakāša didhiti-vireka. (8) Sabdaloka-vireke,
 - RIMABHADRA SIRVARHAGNA (ABOUT 1680 A.D.).

Ramabhadra Sarvabhaums, son of Bhavanathe and Bhavani praises his father's teachings as better than those contained in

उदावन्देन विदुश विद्यास प्रविद्यक्षिक दिश्विको प्रवर्तन <u>क्रमुमाञ्च</u>क्तिकारिका क

[!] This work is being printed in the Bib Ind Series; for No. 2 eee p 8 -विचारक कनमानाकोशप्रशासिकायनवर्भेक ।

⁴ Gunānande # meniscued by Fescriffe in hie Nyāye-khapde-khādys, leaves 2, 11, 50, 70, 80; Satis Chandra Vidyebhişana's Facoryaye Guni (1910.) p 6 He was the author of Ny Eya-kususaldjall-verska, which begins :-

बनः कर्पकिश्वाचे वेद्यामाखनेत्रवे विर्धाविक्राधाय प्रवाचे विकर्णें व

the Prakkia and the Makaranda. From his famous tof were produced such learned scholars as Jayarama Nylay-pajcalanan and Jagadiák Tarkklankára. He is older than 1913 A.D.Y. when a manuscript of his Padatth-tattwa-vivecan-prakkás was copel Ho was later than Raphanktha. He probably flourished in 1680 A.D. He was the author of the following works —

(1) Didhiti tika.

(2) Nyaya rahasya, (3) Guna-rahasya,

(3) Guņa-ransaya,(4) Nyāya-kusumāñjali-kārikā-vyākhyā.

(5) Padärtha viveka prakāša, a commentary on Baghunātha Siromani's Padārtha-khandana

(6) Bat-cakra-krama-dipikā

_ _ _ . . .

67 Jaqadisa Tarkilankira (about 1625 A.D.).

> om Sana-Castanya the same hat Jaga-7 activity

7 activity well with the fact that a work of his named Kavya prakaa-rahaya

where he finished his studies in Logic Jagadita Tarkalankara calls himself the pupil of a Sarvabhauma, who should be identified with Rāmathadra Sarvabhauma, as Jagadita quotes his Nyāyarahasya with the remark that it was his Guru's. Jagadita

া The Kusumssjall-vyskbys, Sana Coll Ma Coll III 318, Intro verses und 3'———— अवाजीवनवाबात्र्या दिवस्त्री प्रकाराचे

धसुप्रधादादिन् सार्व करणीरोपर्व समयु ६ ६ ६ संकरण्यप्रकारि का बाख्या अस्तिववेशपरा । समोर्डिको चितुर्व्याकामान्यस्तुविवसुन्दावा ६ ६ ६

तता. १६०६ विकास सामान्य विकास १६ ६ व श्री स्थान १ १ १ व श्री स्थान १ १ १ व श्री स्थान स्थान

र्ति जीरावधड कार्णभीनकतववार्यक्रविवेषचेववाल स्थास ॥ स्वत् १९०० यत्वे चाक्तिश्रक्षदादस्थां क्रिकियतिन्दं ग्रस्ट वरोपकाराचेश् ॥ र The Mani maylikhe, Same Coll. Cat., III, 11 324, No. 575, inter. verse !

वार्ज भीतस्य जुरी वदासः विद्यापिकाह ककारोः प्रवसः । दिनिश्चित्र चीजवदीत्रविद्ययोग नामास्य वदेवेषुण ॥ १ ३ * For his Guro's work, see the Babda-dakte-probastic, Cal. ed. = 125;...

* For his Gura's work, see the Sabda-Askte-prokusikā, Cal. vd., <u>॥</u> 25 :-ছবি মুদ্ধবিংম্প্র ক্ষায়ুশ্ববংশা- । 470 INDIAN LOGIC, MODERN SCHOOL, TAREA-MATEL, CEL

Tarkalankara was older than 1631 A.D., the date of at his manuscript of Tarkamita. As he was a pupil of Rims Sarvabhauma, his date falls about 1625 A D.

- lle was the author of the following works .-
 - (i) Tettra cintament dichiti prakésika, familiatly ho
- (2) Taitra-cintamani maytikha, a commentary directly or Resa's mocks, of which only portions ham spring
- (3) Nyayadaria or Nyaya saravall, dealing with the do (4) Sabdanakti-prakšínká os the force of words, etc., a f
- matico-philosophical treatuse. (8) Tarkamita.
- (6) Dravya-bhāsya-tikā or Padārtha tattra-nirnaya, (7) Nyaya-lifavati didhiti-vyakhya.

68. Sadda-Sarti-prakissei (elucidation of the power !

, I give belo Luge, as explained by Jagadisa -- --- Sabda-sakt 2 h. Tre come idea of the dabig, verbal know

Verbal Knowledge (sabda-bodha).

1. The Sabda-Sakts prakasika, delighting the learned, u composed by Jagadian, who was versed in debate as well as in the

The goridess Sarasvati who is gracious and approaches all persons and is able to fulfil their ends, makes herself manifest immediately, when she is norshipped.

Words, which possess the three requisites of mutual interdependence, juxtaposition and compatibility in their signification become at once a means of knowledge to any man who hear

them 4 3. Knowledge of the mutual connection of things agnified by correspondent words is neither perception nor inference, being

4. Word or verbal testimony is the knowledge of the mutual connection of things signified (presented) by correspondent world. This knowledge is neither perception nor inference, for, in the case of

[!] Published in the Chowkhamba series. Protection Calculte (Sake 1769) and in Because; later (1918) by the Calculte University

ception, knowledge of things is derived through the contact of se and in the case of inference through consideration (recognia of sign). Such is not the case here. Here arises the knowgo only of those things which are signified by corresponding rds.

In the case of verbal testimony there is (1) the hearing of risk, then (2) there is the rocollection of things signified by the risk, e.g. glato'ats. Here from glatas +ex+as+af, there is recoltion of glatas pot, so one, as existing and a shode; (3) there is well-dips of the mutual connection of the four things thus recol-

n up perception of the mutual connection of those things nes it is necessary to admit an extra means of knowledge, mely, "verbal knowledge"

Verbal knowledge is not inference, compatibility pertains to ngs, whereas correspondence pertains to voids. These two abused together do not abide in any one thing, and cannot those the cause (sign) in an inference. Each one of these stately too cannot be the cause, for compatibility can abide in an-correspondent words where there is no verbal knowledge trespondence does not abide in things at all and cannot there.

■ Vastenka position

to the knowledge of the mutual connection between st-elf and existence, just like a

plicoted

means means

In verbal testimony the recollection of things signified by words is the cause (sign), but not the know-ledge or things recollected by words. In ference the knowledge of sign is the cause. Therefore, where have such knowledge as "the word caus is not the thing of which are reminded by the word case sometic dwith the word.

existence " Ten

expression there is a cause there is no knowled o -- of the connection de

and existence) in the abode.

That is, where we have no previous knowledge of a co connected with existence, we can on hearing, "there is a co draw verbal knowledge, but not inference, because the knowledge of a cow as connected with existence is not recollected by mt. having seen cow and existence is not recollected by warhaltenter cow and existence together previously. Thenly verbal testimony is a means of knowledge different from inferti-

Inference cannot serve the purpose of verbsi knowledge cerned There is a cow by this expression we first draw know ledge of the mutual connection of core and existence (a the form a come exists), and then we have mental perception of the knowledge as I hear that a cow exists If you say the this form of mental perception is wrong and that verbal know ledge is really included in inference, I may say, as there is no fixed rule, that inference is included in verbal knowledge. Just AS 700 incorporate verbal knowledge in inference by contriving a gentral proposition on the recollection of things through words, I shall include inference too in verbal knowledge by postulating cotrespondence between words recollected by things

In an inference where the thing signified by the major term is unfamiliar, knowledge of the general pro-Objection position (major premise) is derived by means of a heterogeneous example, eg "the lake has not smoke because it has not fire" This inference is need it is heterogeneous agents.

Tages expression, the take has not smoke because at has not fire", is not drawn through verbal testimony But through inference. There-

fore inference in to be admitted as a separate means of knowledge It is true there was no knowledge of the thing signified by the

major term, but the word of which the thirg was a sign could be recollected by means of an association Hence there is no necessity for admiting interest as a separate source of knowledge

U rerbal testimony carnot be included in interence. The expression "being different from a mil" affords the verbal knowledge (testimony) of

the firs "processor delartes

This knowledge cannot be drawn from inference, for inference cannot take place where there is no minor term, as here. Hence it is necessary to admit a separate means of knowledge named verbal testimony.

If you say that the knowledge can be drawn from intercect thus, the distinction is conserpant of a pot as it is recoffered to active word correspondent with the same distinction. This is abound, for the intercence mercity affords knowledge of distinction which is counterpart of the pot, but not of the thing which possesses the distinction. But, if you admit a separate mean of knowledge named verbal testimony, then the pseuliar knowledge of the expression can be easily drawn from correspondence, extending the contraction of the expression can be easily drawn from correspondence, extending the contraction of the expression can be easily drawn from correspondence, extending the contraction of the expression can be easily drawn from correspondence, extending the contraction of the expression can be easily drawn from correspondence, extending the contraction of the expression of the expression can be easily drawn from correspondence, extending the extending the expression of the expression of

"Being different from a pot", here different may, by a

Oblection secondary application (against, refer to

Objection anything other than a pot, se, non-pot As a angle word cannot afford any verbal knowledge, we may form consection with any other word, such as a "cloth." Consequently now we can make the inference of this form "a cloth se hors-pot,"

If you say so, statements arrive at absurdity, eg if the word
"different" itself could afford the know-

be usele

verbal knowledge only if he is conscious that it is the expression of a competent person, otherwise not; or, in other word, the consciousness that a certain expression is that of a competent person procedes verbal knowledge. Now if the conclusion (ur., that there is a pot thus precedes verbal knowledge and there is no desire for drawing an infrance, there cannot be any Consciously it is to be admitted that verbal knowledge is a separate

of perceptions right knowledge cannot abide in the series beginning with the second perception. For the

474 INDIAN LOGIC, MODERN SCHOOL, TARKA-SISTRA, CHAR. III.

thing already known by the first perception is the object of known edge at the second perception

Right knowledge which concerns itself with things university is the correct knowledge which is different edge of the same form in a series from that which is produced after knowl-

In the case of a series of rou with the second firms

assertion of a compaty . a command wind, vis. the cont

1 · cor 2

thowledge occurs a sentence. The meaning of a sentence of the verbal knowledge occurs even when there is doubt as to whethe Certain assertion is that of a competent person. If the cause Yorbal knowledge was the belief that something was the assertion of a competent person who was aware of the meaning of a set tence as signifying connection of one thing with another higher washed because of the meaning of as signifying connection of one thing with another same of the canalian and deep could not be inference as the knowledge that the luminary preceded the same In fact it is not necessary that the knowledge of the meaning of a sentence should precede verbal knowledge. Otherwise the Vedic text which is a comper tent assertion would be a mere resteration, not being a source of the tangent and the second section would be a mere resteration, not being a source of the second section and the second section section as the second sec fight knowledge because it would indicate what was already known. Therefore the belief in the assertion and ompetent of the cause of person is not the cause of

Objection

on, is the - derived bat verbal 3 the Vote

a superent person is the cause in one hypothesis is unnecessary. The belief that it is the assertion place but not in the other. This difference a competent person is not the cause of verbal knowledge.

Name that knowledge takes place even where there is doubt of o connection of one thing with another or where there is obst that a certain expression is the assertion of a competent

In verbal knowledge, even if the assertion of a competent of Disease. Person is not the cause, context must be admitted to be the cause. Otherwise the word phote would have afforded the verbal knowledge, viz. "an object connected with place", even though we had not the belief that it was pronounced with the desure of expressing

Even II knowledge of the context was the cause of verbal knowledge, the true meaning of the expression (viz , one thing as connected or qualified by another thing) is not contained in the former when there is the knowledge, viz, the word ghats is not pronounced with the desire of expressing an object specified as ghata, even if there be verbal knowledge of chata (viz., an object specified as cha(a); because there is knowledge of context of the form, it is pronounced with the desire of expressing an object specified as "knowable." But this does not take place, wherefore knowledge of context of the form . " at as pronounced with the desire of expressing an object specified as ghata" must be admitted as the cause of the verbal knowledge of an object specified as ghate Now, the true meaning is not contained in the knowledge of the context. Therefore there is no harm in admitting an inference beyond verbal knowledge

The word coindhaw in the expression "bring sandhaw; would indicate sait and not a horse if the expression su used at the hour of meal. Hence the cause of such verbal knowledge of a state of the form "This word sandhaws with the dears of indicating sait."

**The word of the control of the co

that of meal, etc. Therefore in wledge of the occasion of context.

comprehensive, as being comof context too

the desire of exthere in the word all n expressing an object called glaga"; and suppose the bid, is, 'causts in word glagam which existed at another turn, not in the 'one which causts now, in such cases there a indicating an object called glaga which causts at the use of capression and better as indicating an object called glaga which causts at the time of the expressions becomes own to the expressions being different occasions, knowledge of contract become different capts at the action of the capts of the capts at the c

Knowledge of context must be admitted as the care of Refutation of Probhs. verbal knowledge, because where there is

therefore . ; w tontext, the constituent

Nay kyikas' reply

A poet uses a word in one sense, while though the poet bad no know he was a word in one sense, while though the poet bad no know he was a word in one sense, while though the poet bad no know he was a word in one sense, while though the poet bad no know he was a word in one sense, while though the poet had no know he was a word in one sense, while the was a word in one sense.

sense, though the poet had no knowledge of context in that sense harms which ters words which

d be added that working works

A. e. aku work as againfant in a certain some if that work with the association of another word produces weekle that word of the thing which presented by its own power of by the power of its marks. Signment words are of three kinds crude work with a signment words are of three kinds crude work (we pay in association with the suffix or (#) produces weekle thought of the form we (citable as presented with the suffix or (#) produces weekle thought of the form we (citable as presented when the suffix or (#) produces weekle thought of the form we (citable as presented moneys, it is not considered to the form we (citable as presented moneys, it is not considered to the form we (citable as presented moneys, it is not considered to the form we (citable as presented moneys).

11 Reput Nearavicaspart.

[&]quot;If \$1 \$1 keyour a named on a market coller "

unguí Gauda. Vástanátha Súddhántspañcanana was ha yronnger yrother, and Govinda Bhattácárya Cakravatt was his som. By yrder of his father, Vidyānvišas, copies of the Kalpo-taru, the mytto digest of Lakymithara (Kayspatakhlas and Dáns-khandas) vere copied in Saka 1810 or 1638 A D. His time is Kurther fixed y the poem composed in homour of Bhūsvasima, whose father,

> ra must Rudra Tarka philoso-

philosophaspati

Bengal (5) Bhramara dütam. (6) Vrndävana-vinoda-kävya

70 January Ners

70 Jayarama NyiyapaScanana (about 1700 A D) Jayarama was a papal of Ramabhadra Sarvabhauma

atle Nyayapahoanana is sometimes shortened into Pahoanana Jayarama, with Deysandha Tarkapahoanana, is mentionoid as in authority in the rhetorical Eka-saghiyalankira-praklais, and in the Alankira-skra-sthiti of Bhinasson Dikytis', composed in Sawrat 1712 during the rule of Ajitasumba in Jodhpur. He

is older than 1859 Å.D., the year in which the Padkrthämälä was composed. As pupil of Ramabhadra Sārrabhauma, he lived about 1700 Å.D. He was patronised by Rājā Rāmkrana of Krishnagar who Ditained from the Pandits of Nadia the hereditary title of Nava-

मर पं व्यवस्थानुरोक्तर्य स्वत्यस्य सञ्ज्ञीसरवर्य ।

The Anumana-didukt-gudhërthe-vedyotana (Ind. Off Cat., p 620, No 7900, and Paterson a Sixth Report. p 15) introd verse

नी विदेशसम्बद्धसमनसम्बद्धसम्बद्धसम्बद्धसम्बद्धसम्बद्धसम्बद्धसम्बद्धसम्बद्धसम्बद्धसम्बद्धसम्बद्धसम्बद्धसम्बद्धसम्बद्धसम्बद्धसम्बद्धसम्बद्धसम्बद्धसम्बद्धसमनसम्बद्धसमनसम्बद्धसमनसम्बद्धसन्दद्धसनसमनसम्बद्धसमनसन

गस्मा भूत्री सपराध्य वर सनुते बृहार्थनिश्रोतसम् ३ १ है ⁸ Madrae Catalogue, Xo. 43037, introd. verse 2?— सन्तिर्भ सक्तिरादमाच्या वा स्टब्स्टाफ्डो १

dvīpādhīpati (Lord of Nadia). Jayarīma's Nyšya siddis. was composed in Samyat 1750 or 1693 A.D. He was the author of the following works.

- (1) Tattva-cintamani-didhid-gudhārtba-vidyotana, a ic (2) Tattya-untamanyaloka-viveka, a sub-commentary of mentary on Stromant's Didhitt
- (3) Hydya siddhanta-mais, a commentary on suitas i le
- (4) Sabdārtha-mālā, on šabda or words.
- And in Vaisenka-
- (5) Guna-dichiel rivets a sub-sub-commentary on the Dila.
- the sub-commentary of varidhamina's commentary of Udayanasas (6) Nyaya kusumaajali karika vyakhya, a commentay o
- Udayanācārya's Kārikās or verses. (7) Padartha-mani-maia, or Padartha-maia, an original irelicians of the control o examining the Vanceika categories. It was the bel known of his works and was commented upon by Just dana Vissa and Laugsker Bhaskara

And in rhetone .__

(8) Karya-prakāšā-tilaka, a philosophical commentary on the

GADRIEINTA SIRVABHAUNA

Caurikania Sirvabbauma was born in the northern part of (ABOUT 1725 A.D.) Gant'and got around from the king for composing many nibanilass their same got in purpirem the king for composing many measured to was older than 1714 A D, the date of a manuscript of he hands taken than 1714 A D, the date of a manuscript of he hands that the latest than Tantrika Perpinants whose Shyama Rahasya is quoted in the said Tari and who wrote the Sakta-krama to 1571 A B Gaurikants must have during in the sakt areas to 1571 A B. thed in the first quarter of the 17th century AD He was the

(1) markethe diping, a commentary on the Tarkathing of (2) Sad yaku maktávall.

6 The Association Start Start (M. M. Stra., Values 511, p. 212, No. 2121, no. And sed or being the वां काराहित्व करते वर्षकर्त विकासन् व्यक्

हुमां नृतिवर्ष मुम्मां कर्षण वी कव्यक्तिकाम् करि । वा को इंच्या हैंव देशक इंड की व क्योंको बड़ाक क्षांच को एक का विद्यं के को पूर्व गांकी वर्ष व

479

- (3) Ananda-lahari-tari
- (4) Vidagdha mukha-mandana-vitika
 - 22. BHAVINANDA SIDDHINTAVÄGISA (ABOUT 1825 A.D.).

مادوي حوضت بالب --- and gathern or rul 17th century. He was the author of the following works --

- (1) Tattva-cintāmani didhiti prakāšikā, familiarly known as Bhavanandi.
 - (2) Pratyak šloka-žāra-mağısrī. (3) Tattva-cintamani-tikā.

 - (4) Ešraka-vivecana

73. HARIRAMA TARKAVIQUA (ABOUT 1625 A.D)

the following works --

- (1) Tattva cintămani-tikă-vicăra (2) Acarya mata-rabasya-vicara,
- (3) Batna-kosa-vicara or vada as 16 m sometimes named

(4) Sya prákása rahasya-vicára or Bhatta-mata-siddhántavinare.

74. VISTANTINA SIDDHINTAPARCINANA (ABOUT 1634 A.D.).

Viávanátha was the son of Vidyāmvāsa Bhaţţācārya and a younger brother of Rudra Nysyavacaspata Bhattacarya. He composed his Bhasapariccheda in 1634 A.D. He was the writer of the following works .--

- (1) Alaukārā-panskāra (2) Nan-vada-tika.
- (3) Nyaya-sutra-vittl.

Published under the authority of the General Committee of Public Instruction, Bengel.



77 RAGHUDEVA NYÄYÄLANKÄRA (ABOUT 1650 AD)

Raghudava was a disciple of Harrstma Tarkavāgiis. Raghura is older than 676 AD, the dase in when Anumit-pararsta-rada was copied. He is older than Yasovijaya Gani (1808-18 AD) who quotes hira in his Asta-shakari-viranna it babbly flourithed in 1850 AD. He was the author of the lowing works.

(1) Tattva-cintămaņi guihārtha dipikā

(2) Navina-nirmāņa

(3) Didhitt tikā

(4) Nyāya kusumāŭjali-kānkā mākhyā
 (5) Dravya-sāra sangraha

(8) Padärtha-khandana vyškhyš

78. GADIDHARA BHATTACHIRYA (ABOUT 1630 A D)

Gadddars, whose father was diveletys, was born in the did of the 17th century A D 10 the district Lakshmipasa, gra, in Eastern Bengal He came to Nadas and became a pupil the famous logicum Harnizhma Tarkavsight On the death the teacher, Gadddhara became the head of his academy, the students in Nadas dat not as first accept him as their other as he was a man of Eastern Bengal and did not belong to amily of hereddarty Pandus Gadddhara left the academy and ablished a new college on a public street, where he also set up a client of flowers. As soon as any student came to collect flowers must be garden, Galddhara used to deliver lectures on logic, dressing a tree there Charmed with his emposition of the

"atoms, atoms, Logic which are

l The Nati-vēde-vyākhyā (Madras Catalogue, No. 4254) mirod verse, 1 → विने प्रकास तत् १वान् वर्षस्त्रीवर्ष दुरम्।

क्रियते रम्पेरेक कम्बारे युवियेणम् ॥ १ ॥ * J A S.B., 1910. p. 468. Salm Chandra Vidyobhushama's article on Yanovijaya



80 RAMDEVA CIRASJĪVA (ABOUT 1700 A.D.).

Rămdeva who is generally known as Carabilva must be older than 1703 A.D., when his Kāvya-vilāsa was composed. He im generally believed to have lived about 1700 A.D. He was the author of the following works.—

- (1) Vidvānāmoda-tarangini
- (2) Kāvya-vilāsa.
- (4) Vrtta ratnavall.

81. RIMABUDRA TABKAVIGNA (ABOUT 1700 A.D.).

Ramrudra, or simply Rudra, was the grandson of Bhayananda Siddhantayagisa and son of Sri Rama or Ramsévars. He was probably a pupil of Madhusüdana He probably lived about 1700 A.D. He was the author of the following works—

- (1) Tattva omtāmspī-didhiti-tikā,
- Vyutaptti väda-vyäkhyä.
 Kärakädyartha niruaya-tikä.
- (4) Dinakarya prakasa-tarangini.
- [ii] Tattva-sangraba-dipika uppani
- (6) Biddhānta-muktāvalī tikā.

82. Sei Krsna Nyivilahrira (About 1650 AD)

Sri Kryna Nyāyālankāra wasa son of Govinda Nyāyavāgiās and author of the Bhāva-dipikā, a commentary on the Nyāyaaddhānta-manjarī

83 JAYARIMA TAREILAREIRA (ABOUT 1700 A.D).

Jayarama Tarkālankārs was born in the district of Pabna in Eastern Bengal. His father was a court pandit at Putia, He was a pupil of Gadādhara and wrote a commentary on the Saktivada in the year 1700 A.D.

तस्तुर्वेदिक दन सुसर्वी धार्न हु प्रकारको

वाश्वानां विश्वकांचवा कृत्वति हास्माविवतान्ति ह

And the final colophon : संबन् १७६० जोड वृद्धि ह श्रु के स्थाहीहर्य पुष्पक ह

84 RUDRARIMA (ABOUT 1750 A.D.)

Rudrarāma was a son of Bhavānanda Siddhāntavāgis tal therefore lived about 1725 A D. He was the author of -

(1) Váda-pariccheda, (2) Karaka vyūba,

(3) Citta rupa.

(i) Adhikarana candrika. (5) Valšogika-šāstrīya-padārtha nirūpans

85 "BUNO" RIMANITHA (ABOUT 1780 A D).

At the close of the 18th century there were two scholars Nadia who both bore the name of Ramanatha Tarkanddhank one was versed in Logic and the other in Junsprudence. To logician, who had his school in a wood on the outskirts of the torn, was called Buno (wild) Ramanatha in contradistinction to the jurist, who lived at the centre of the town

Buno Ramanatha was a pupil of Rama Narayana Tathe pancanana. He was a man of extraordinary genius, but has kill no work behind him His circumstances were very poor, yet be did not seek help from any body. He had sometimes to live

boiled tamstind leaves only

Once Maharaja Siva Chandra of Krishnagar, wishing to patronise him, came to Nadia and asked him, "Are you in any difficulty ?" Buno Ramanatha replied "No, thanks; I have repeatedly gone through the Tattracintamani but have met with no difficulty." Then the Maharaja and, "I did not enquire of any difficulty of yours in Logic, but I desire to know whether you have any pocuniary wants." The reply again was: "No,

86 KRSNA KINTA VIDYIVIONA (ABOUT 1780 A D)

He was a pupil of Rama Narayama Tarkapancanana and was equally versed in Logic and Jurisprudence. He wrote the following works :-

(l) Nyāya ratnāvalī (2) Dayabhiga (ika,

(3) Gopála Illámrta, (4) Caitanya candrampta.

(5) Kāmini kāme-kautuka.

(6) Upamāna cintāmaņi tikā.
(7) Sabda sakti-prakāsikā-tikā.

He flourshed during the time of Maharajā Girinār Chandra of Krishnagar. He was too conscious of his ganliss. On his deathbod when he found that his end was drawing nigh, he said — "Let many stars share in the sky, let langus too apread their state in every house, let the hitle firefless gitter from quarter to quarters, alas! the sun having set, what things do not shine before scople,"

87. RIJACUDINANIMAKHIN

Writers of Navya Nyāya have spread all over the country In Madras Rājacoddamaņimakbin? who was a minister in the Court of Raghunātha Nāyaka of Tanjore, wrote a Tativa cintāmaņi darpaņa in 1630 A D

88 Dhabmarejedhvaein.

Dharmarājādhvarin, a native of Kandaramāulkkam, wrote a commentary on the Tattva-cuntāmanī-prakāša of Rucidatta *

(ABOUT 1650 A D.).

He wroteśabdāloka rahasya, Tarkabhāṣā-tikā, and Radārthavivska-tikā. He was a Maratha and uved in Benaras during the time of Raja Jai Singh He calls himself Lord of the Laly of Logic *

> चित्रवनवनेवावारका द्विभानः प्रतिद्वरणस्य देशा वर्तवन्तु व्युवस्य । दिसि दिसि विद्यवन्तु शुक्रवानेवारः चरित्रदि विद्यविद्यानेवारः वर्षोत्रद्विक्षित्रका साम्राज्यानास्य विद्यान

च्यान्त्रात्वात्रक्षम् स्वाक्षक्रकार्यस्यत्व ।
 राक्षक्रवार्यस्य स्वाक्षक्रकार्यस्य ।
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 स्य क्ष्यार्यस्य स्वाक्षक्रयः स्वाक्षित् ।
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चनुसायप्रकालचा विकृति करवास्वयम् व - Sabdalöka begina thus —

वतानकिन् नवने प्रकृते वर्ष वरिवायकाः प्रवादः । तथाश्रमके वन वावश्विके येचा बनावल्यनविकाशः । प्रभृतिक विक्रवर्षः स्वयदि विव्यक्तियं वर्षेत्रः । प्रश्लाकारक्षाः नोशीनायो विनेषयनि ॥

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रा क्षाव्यात्मक काळ प्रत्या राज व्याप्तांक गर्न कहा है है कहा हुए कहा कहा कर कर कर तह है. सुकही वात्रक होता हुए ही है बहु क्षा हुए हैं.

निकारे क्षाची कोटिन्यु सान्त्रिकार्यन्त्री स्वा व

रिकारी देवाको कोर्टाकु करिकाल केरही वृत्य है। एकारी वार्च निकास विद्यालको कार्यक्ष

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ची संबंध कुम्पानस्य संबंधी नारायणानुबा स्वाचनकार्याणीया विषयी सन्देश्वर स्वत राजवानी वासमध्यी गामसेन्य स्वाचनकार

वहन्त्रे कृष परवास पूजा शृह्य वृह्य वर्षों का ह र हैत एका वर्ष क्षेत्र व्यावकार किया के व्यवकार के व्यिक्त का काम वृद्याकों का गृह्ये विश्वकी

समा चयाणं च पुत्र । एटेक्क दश्या तुरोदाणिकपु क्रियास्य ह इसासिट्या वेटियास्य च सामास्य साहित्य क्रियास्य ह

हिराहि क्षाप्त के नेपर पेश्वास्त्र के स्वयस्थितात्र स्वयादियश्चित स्वयस्ति स्वयस्ति स्वयस्ति । वृद्ध मृत्यस्ति स्वयस्ति स्वयस्ति स्वयस्ति स्वयस्ति स्वयस्ति स्वयस्ति ।

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92 RAGHUMITHA ŠISTRI (PARVATA)

(ABOUT 1815 A D.)

He was a Maratha, who wrote a gloss on Gadādhari-paficsvāda i while residing at Poona about 70 years ago

े बाजिक्शकं, प्रचता, श्वरवन, सामान्य निर्वातः।

The Jesuit missionance, who lived in India in the secentrates and eighteenth centuries, took a great interest in Sanskit and ouch valuable information is available from the accounts much

they have loft. The Portuguese Jesuits, while sending manu-Tiples from Pondicherry and Chindernagore to the King's the remark in 1732, that most of the manuscripts of collections, remark in 1732, that most of the manuscripts The collected from Naradvipa One missionary sage. "The moder of the Nylys School, which means disjutation in a mous Brahmana called r

1110 missionary goes on to observe .-"Gangesa is very samous: he is the author of the Cinta-

proceedings and to segue known since the decadence of letters under the Mogols," 1

Father Pons remarks — "The School of Nyays (reason or judgment) has surpassed

all the others in Logic, especially from the time some centuries back, that the Academy of Nadia, in Bengal, became the most celebrated of India, thanks to its famous Professors, whose works have spread in every direction . . Nowadays they teach in the Nyava schools hardly anything else besides Logic, which the Brahmanas have stuffed with an endless number of questions, a great deal more subtle than useful. It is a chaos of minution as Logio was ii

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trifes and go away without having acquired any other knowledge. The Nyaya has in consequence been given the name of Tarkashästram " 4

Anquetil Du Perron, who had known Father Mosac at Chandernagore since 1756, save that Father Mosac learnt Sansknt at Nadia University and that his translation of the four Vedas.

specially the Yajur Veda forms a part of his vast and learned collections. At the time the Portuguese searched for the books, the following works of Nyaya were prevalent in Bengal .--

(1) Kusumanjali, of Udayana

- (2) Commentary on Kusumanjali by Vardhamana.
- (3) Dravya-kiranavali of Udayana
- (4) Commentary on Dravya-kıranāvalî by Vardhamāna
- (5) Guns kiranāvall of Udayana (6) Commentary on Guna kiranāvalī by Vardhamāna.
 - (7) Commentary on Gotama-sitra of Vacaspate

- 490 INDIAN LOGIO, MODERN SCHOOL, TARKA-SISTRA, CELP. II er. 179
 - (10)
 - (11) Vadartha khandana showing that there m no other and
 - but God. (12) Akhyāta-vāda of Mathuranātha, on some points of granut (13) Apūrva-vāda, on fate
 - (14) Sakti-vāda, on power
 - (15) Siddhanta-muktavali
 - (16) Cintamani by Gangesa
 - (17) Pratyaksa and Aunumina-khanda by Raghunitha. (18) Commentary on Pratyaksa and Anumana-khanda of Mathorānātha.
 - (19) Mathuranatha on Vidhi-vada
 - (20) Bhavananda on Anumana (21) Bhavananda on Sabda
 - (22) Gadadhara the Master on the Pratyaksa of Siromania
 - (23) Gadadhare the Master on Anumana of Siromani.
 - (24) Some special works of Gadadhara the Master (25) Jagadiss on Anumana of Stromant
 - 96. British Government encourages NYIYA.

in 1830 by the Governor-General in Council at the request of H. H. Wilson, the great orientalist.

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The humble petition of Sib Chandre Sironnel and other stu leats belonging to the Nuclea Bankfil Cullege.

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The Government m spending lots of money for the maintainance of the chairs of Nyaya in the Sanskrit College, Calcutta, at

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A. STERLING, ESQ.

February 1830

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The humble petition of fith Chandra Stromont and other students belonging to the Norlden Sanskrit College

-me, called and by your such an act of numbers y yout your out of the Calcorn.
Calcorn.

(No. 1031)

W. W BIRD AND W. FAME, Esq., Sudder Board of Revenue

GREYLENES, Sudder Boars of Messenses

With reference to your latter, dated the 11th February last, risklive to a nearly allowance of 100 rycespe and from Treasury of the Geliester of Nulley for the support and instruction of students, mosting from datasts parts of the control of the

I have the honour to be.

Your most obsdient Servant, (Sm.) W. H. MacNaghtzw, Off. Deputy Secr. to Gove.

FORT WILLIAM, The See August, 1820 } 492 INDIAN LOGIO, MODERN SCHOOL, TARRA-SISTEA, CHAP II.

Navadvīpa, Bhātpārā, Puri and other places. Public examination have been instituted for the encouragement of Nyaya along with other branches of learning

A subsidy has also been granted to the Asiatic Society of Bengal for publication of Sanskrit books, including dialectical works At present all the works and dialectics are being collected English, French, German and other scholars are collecting Sansins

books including books on dialectics

There are heaps of manuscripts in the libraries of Europe, such as the British Museum, India Office the Impenal Academy of Vienna, the Imperial Academy of St Petersburg, Muse National of Paris, etc Catalogues are being prepared, and great facilities are being given for the study of dialectical works

RISE OF VERNACULAR DETRIMENTAL TO NYIVA.

On account of the great attention given to vernaculars at th unag Great encourage The Pacca University

language has made grea ther development should

Muncaper - was to amount of the same organized societies such as the Bangiva Sahitva Parisad and the Sahitya Sabha have been founded to cultivate the Bengali langue Nyaya written in Sanskrit is not much appreciated, Nyay written in an casier language is accontable, but even then the diction of such works cannot be easy

97. THE UNIVERSITIES ON THE WESTERN MODEL

As a result of long controversus dating from 1792 A.D. th Ca Ca th

f 14 1 Imperial British Government, with the object of encouragin tapern and western learning sale by sale. In spite of the strenuou silorts made by the British Government to foster study and fi enors mandigenous Logic, it is at its lowest cob, as the digrees of

t Ducen Luivacuity Committee Report, Chap VII, p. 21.

ge, and less profitable in its material results

khanda, ch 203), Yajiiavalkya-samhitä (I, 3), etc., in passar which are presumed to have been written after the second century AD We are not surprised to find that the Mahabharata men tions even a syllogism, called a speech of five parts in which Narada is said to have been an expert, when we consider that the Great Epic refers also to the voracious Romans called Romaka. with helmets and clad in " udhisthira on the occasion

possible that the passage

which refers to the syllogism was written after the intercourse of Rome with India had commenced and possibly after the second century A D

a son of Somasarma, who resided at Prabhasa, near Broach, Kathiawar, on the sea-coast

WHEN WAS THE SYLLOGISM FIRST USED IN INDIA!

Though Aksapāda introduced into the Nyaya-sūtra the doctrine of the syllogism, he was by no means the first promulgator of the doctrine—nay, not even its first disseminator. The doctrine

i Padešvayava yuktasya vākyasya guna-dosavit (Mahthhārata, Sahlispart). adbyšya III. verse III 6 Augnikānantsvēsāmāca Romakān purupādakān (Mahābhārata, Sabhāpar^{es,} rāva či., verm tās

albysya 61, verse 161. Yele the concluding verse of the Nysya historya (about 400 AD), to opening verse of the Nysya-virtitia (about 530 AD), and the opening last of the Nysya-virtitia (about 530 AD), and the opening last of the Nysya-virtitia (about 530 AD). the Nysy saritike tarperys-tike (about 976 A D).

Paime purips, Uttare hands, ch. 263

b Vale Weber's Hestery of Indian Laterstore, m 85. 4 Nyaya koya, 2nd ad., Bombay

¹ The Brahrokota-purina, published under the pages of \Eyu-purine by A.S H. albytyn 23, verses 201 3.

A.5. II., manyaya as, verses not 3.

8. Seesag that the Greek word "Syllogismos" and the Escakrit word "Satolik
htys" or "Simhhys" are signification, one may say that A....ili hbys or "samahye" are elements in signification, one may any the Arments derived be decrime of the Syllogium from the Signification, one may any that Arments Bas the Stableys Philosophy of Kapla. But the Stableys Philosophy of Kapla. But the Stableys Philosophy of Kapla. Syllogium 20 and the Syllogium from the Stableys Philosophy of Kapla. Syllogium 20 and the Syl

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urdhamana

(6) Commentary on Guna kiranavall by Vardhamana. [7] Commentary on Gotama-stirs of Vacaspata

(8) Lilavati with Commentary

(8) Lifaviti with convolume comprising (i) Devata vada, ag dartha in one volume. (ii) Mukti vada, on salvation; (iii) the nature of the games contingent things, (iv) Vitatha. 4.00 though times miners and the translations, CMA II

valintha valla, on the qualities, (s) Ville the meaning of laws sto

(10) Bankishinhades of l'oghimbile normanist the raimes humant july (11) Valdethe khondone showers that there is no other our

but find
(12) Ahhfila-side of Matheracilla on a me punted gramm

(II) Aptires vaile, on fale

(14) fiatti rada en jamer (15) ni idhana mubtavalt

(16) Cintémant by tracieres

(17) Pratyaka and Aunumins khonds by Kagionitha (14) Commentary on Pratyakse and Anumans shapped Milit

(19) Mathuranaths on Vidhi vada

(21) Iharasande on Anumana

(21) Shavananda on Sabis

(22) Gadadhara the Master on the Pratyaksa of Siromani. (23) Gadadhara the Master on Anumana of Siromani.

(24) Some special works of Gadadhers the Master (25) Jagadisa on Anumana of Stromant

OG. BRITISH GOVERNMENT ENCOURAGES NYITA.

India came into the possession of British in 1757 A.D. Since then the students of Naradvipa have received grants from the Brinh Raj. In the year 1829 this was stopped, but was again retord in 1830 by the Governor-General in Council at the request of H. H. Wilson, the great orientalists.

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given in Tole -The Secretary of the Board of Reviewer in Calcotta

The humble petition of Seb Chandra Stromon and other students belonging to the Nudden Sanskrit College.

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The Government is spending lots of money for the maintainance of the chairs of Nyaya in the Sansknt College, Calcutta, at

a come who there are not a somethic ou no your a shown a come to retain and continue their said pension as they have obtained all along and thereby they might be able to acquire a competent knowledge of their progress sta. and by such an act of benevolence your petitioners as in duty bound shall ever pra) .

CALCUITA. Pebruary 1830.

To

To

A. STERLING, Eso.

The humble petition of 5th Chandra Siromoni and other students belonging to the Nuclea Sanskrit

College

and allowance through the Collector of that district as that is has been all along carried and by your such an set of humanity your politions shall ever pray for your welfare and sporease of wealth. CALCUTTA.

(Na. 1031)

W. W. BIRD AND W. FAME, Esq. Sudder Board of Resenut.

GENTLEMEN,
With reference to your letter, dated the 12th February last, relative as a wind Collector of Mudden monthly allowance of 100 rupess past from Treasury of the Collector of Nucleon for the support and instruction of students, reserving from distant parts of the country in that place, I are directed by the Governor in Council to transmit to you for information the accompanying copy of a letter and of its enclosures from the Deputy Persian Secretary to Government, dated the 18th ultime, on that sub-pet. You will be pleased in natural the Collector to continue the penson in question to the Nuddee students and to decharge the arrear which may have accrued from the date on which the payment of it was stopped

> I have the bonour to be, Ber.

Your most chadient Servant. (So) W. H. MACNAGHTEN, Off. Departy Stey. to Gord.

FORT WILLIAM. The 3rd August, 1520. ILL TADIES FORMS ANDERS SCHOOL TERRESCIMENT CHE LI

Navadvipa Bhitipiri Purtand other places. Public examine it have been instituted for the encouragement of Nyiya about other branches of learning.

A subsidy has also been granted to the Auster Secret of Bengal for publication of Sanshrit backs, unlinking dislected were

At present all the works and deale to a re-level linguish French German and other a heliars are coloring Sandri

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There are leaps of manuscripts in the librates of Errys, such as the Bittoh Museum India Ohio, the Imperal Jesiem of Verna, the Imperal Jesiem of Verna the Imperal Jesiem york? Peterdong, Washellone of Paris et. "Jack-Ques are being gregared, and great fashers are being given for the study of dialectical works."

97 Risk of Vervaillan Detrimevest to NYITA

On account of the great attention given to remaching at the present day the study of Nyaya is declining. Great eccountement to being given to vernacular studies. The "acca Luntimy Committee observes" that "the Hengal language has made grapping reast under British Bale and its further development land.

Nyaya written in Sanskrit is not much appreciated. Nyaya written in an easier language is acceptable, but even then the diction of such works cannot be easy

97. THE UNIVERSITIES ON THE WESTERN MODEL

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192 INDIAN LOGIC, MODERN SCHOOL, TARRA-SISTES, CHU II.

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97. RISE OF VERNACULAR DETRIMENTAL TO NEXT

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97. THE Universities on the Western Model

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by the Saka satraps in Taxila, but the princes continued to hold the Kabul valley until the last vestiges of their rule, which had survived the attacks of the Sakas, were swept away by the Kushans

There is a copper-plate inscription of the satrap of Taxila, Patila by name, which records the deposit of the relics of Buddha and a donation made in the 78th year of some (Parthian t) era

olis menogolius, a Oroca amero -- ---- -

which runs as follows ---

"This Garuda-column of Väsudeva (Vr.hnu) the god of gods, was erected here by Heliodorus, a worshipper of Vishnu, the son of Dion and an inhabitant of Taxita, who came as Greek Ambassador from the great king Antialoides to king Kasiputra Bhagabhadra, the Saviour, then reigning, prosperously in the fourteenth year of his kingship "

"Three immortal precepts (footsteps) . , when practised lead to heaven-self restraint, charity, conscientiousness." 1

Taxila was one of the great cities of the East, and was famous as the principal seat of Hindu learn-

Taxis the great seat of Handy learning and

ing in Northern India, to which scholars of all classes flocked for instruction, especially culture in medical science In the Maharagga

VIII. 3 (Dr Oldenberg's ed), we find Jivaka, who was a phy sician to Buddha, was educated in surgery and medicine at Taxila Ample references have been met with in the Jatakas that people received education in lieu for school-fees or service rendered to their teachers. Jivaka, the physician of Buddha is said to have received education by rendering service to the physicians at Taxila Generally the three Vodas and eighteen Vidyas or sippus were

taught there. Philostratus in his life of Apollonius of Tyana gives an account of that philosopher's visit to India Muscai exchange of The account tells us that the philosopher Hindu and Greek sulture ot Taxia. had a Bab; louisn guide, named Damis; that

Phrontes, king of Taxila, spoke in Greek and that up to 12 years of age he was educated in the Greek fashion and was sent afterwards to the Brahmins. Also that Taxila was about the size of Ninevch and walled like a Greek city

¹ Sir John Marshal, K.C.I.E., in the journal of the Royal Assatio Society, 1909 p. 1003.

Fate Archaeological discovering at Tazila by Sir John Macaball.

Fate my Buddha-deva. pp. 1803–170 and 430–233, also Jätakas, Vol. I., p.

APPENDIX A.

THE UNIVERSITY OF TAXILA.

Takeasila or Taxila was the capital of a province of Giadhtra and is situated near the niver of Taxila . Its political Sadhers in the Rawalpinds district. The history high antiquity of Taxila can be lest ga-

(i) Perman ronquest of Taxila

thered from the fact that it was famous in the time of Buddha as a University town

in India and that Gandhars of which it forms a part, is mentioned in both the Rig veda and the Atharva-veda, and in the Upanisheds and Buddhist literature In historical times we notice it came under the sway of Cyrus the Great (558-530 BC), who is said to have conquered it along with other provinces of Gandhars. It is said to have remained in the recession of his successor, from 530 to 523 BC

"we centuries; and after

..... or compare in 331 is.C. it, along with other provinces, came under the away of Alexander the Great. Herodotus relates that Shylaz was first sent by Damus (probably about 510 BC) to conduct a fleet of ships from a tributary of the Indu into the Gandhara country Ctesias (415-319 B C.) resided at the Persian Court for 17 years as physician during the reigns of Darius II and Artaxerxes Memnon, during which time Gaudhira is said to have remained a Persian province. An interesting relio of Persian influence at Taxila is an inscription in Aramaio character of the fourth or fifth century R C., which is the only Aramaio record that has yet been found in India.

Early in the spring of 326 BC. Alexander with his army entered into the territories of the king of (u) Greek régime Alex-Taxila, who had already tendered his subander the Great mission. Later on we find it to be a part of the Magadha Empire under the Mauryas, which is clearly evidenced by the fact that Asoka was viceroy of Taxila territory of Gaudhara, including Taxila, was again conquered by Euthydemus or Democritus and was subsequently wrested from the family of Greek princes by Eucratides. The inscriptions and ouns further show that the family of Eucratides was supplanted

E. J Rapson's "Ancient India." A Guide to Taxia by Sir John Marshall.

the Saka satraps in Taxila, but the princes continued to hold s Kabul valley until the last vestiges of their rule, which had rvived the attacks of the Sakas, were swept away by the ٠,

nd a donation made all the some year or probably corresponding to 93 B C) during the reign of king Mogo r Manes There has been discovered a column-inscription of ne Heliodorus, a Greek native of Taxila and a Vaishnava convert which runs as follows '-

there is a market and an are L ا و د د د دا ادا اساله والمعادير در والسودي المساوية المسا

"Three immortal precepts (fooisteps) . when practised lead to

heaven-self restraint, charity, conscientiousness " \$ Taxila was one of the great cities of the East, and was

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Binda and Great cultures . . .

¹ for John Marshal, K.C.L.E., on the journal of the Boyal Assatio Society,

^{1800,} p. 1032.

Yold Archaeolygual discoverones at Taxila by Ser John Harshall.

Yold was Undelba-deva, pp. 180-170 and 220-223, also Jilahas, Vol. I, p. 200, Vol. V, pp. 181, 210, 402.

APPENDIX A.

THE UNIVERSITY OF TAXILAL

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Takestills or Fatile was the capital of a province of 0 distra and so standed near the pier takes and so standed near the pier takes of 1 distraction of 1 because of 1 because of 1 distraction of 1 distraction

Tanda Blered from Cofact that it was famous to time of Hadden as a University to

in Italia and that Gardhira of which II forms a park is method in both the Rig rula and the Atheria well, and in the Upanch and Ruddhira Internative. In Instituted times' we notice it can under the sway of Carus the Great (535-530 HC), who as to have computered it along with other provinces if Girdhira.

from \$30 to \$22 Rd

the downfall of the empire in 331 RC, it along with other princes, came under the away of the ander the Grad. Hercolive relates that Shijax was tent sent by Darnu (probably about 10 RC) to conduct a fleet of ships from a tributary of the Indiano to the Gainbhar country. Crease (415-12) RC) reded at the Persian Court for 17 years as physician during the regard Darnus II and Artazerez-Bemnon, during which time Gindhar is said to have remained a Fersian province. An interestication of the Court of

Early in the spring of 3.26 B C. Alexander with his army (a) Greekrigume Alas:

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(b) Alexander with his army carried and a substantial with a large of the Magadha Empire under the Mauryas, which is clearly critically of Ghadhara, including Taxila, was again conjugated by

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E J Rapson's 'Anment India.'
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APPENDIX B

INPLUENCE OF ARISTOTLE ON THE DEVELOPMENT OF THE SYLLOGISM IN INDIAN LOGIC

TARKA-ŠĀSTRA OF GOTAVA (ABOUT 550 BC.).

main-paril-6) The first subject, simple riterences to which are met with n the old Brahmane, Buddhutte, and Juina works, seems to have been first handled by a sage named Gotams or Gastama, who is reputed to have flourished in Mithis (North Bohar) about 150 HC The second subject, which is also referred to in old books, was as-counted with the art of debate at a very early stage. These two subjects, combined together contributes the Tarks-statra (the pluhosophy of reasoning), popularly known as Gautami-vidya (the iotamide learning).

THE NYXYA-SUTRA OF AKRAPADA (ABOUT 150 A D)

The third subject, the doctime of the Syllogium, does not appear to have been known in Indea a considerable time before the Christian ers. The fourth subject refers to numerous photose the Christian ers. The fourth subject refers to numerous photose the second centrary ALP Godsman Tarta-datas, after these two subjects and term instead and to the considerable the second centrary ALP Godsman Tarta-datas, after these two subjects and term instead to the second centrary ALP Godsman to the second centrary ALP Godsman to the second centrary ALP Godsman to the second to the second central the second central that the second centra



was carried to great perfection in Greece by Anstotle in the fourth century B C (384-322 B.C.) That it was known even in India prior to Aksapada is apparent from a notice of the same in the Caraka-samhita, about 78 A D In fact, it is extremely difficult to ascertain the exact date at which the syllogistic reasoning was first used in India. It is also a problem of enormous difficulty to determine whether there is any genetical connexion between the syllogism as propounded in the Indian Logic and that propounded in the Greek Logic Of the four subjects treated in the Nyavasutra already referred to, the first, second, and fourth are undoubtedly of Indian origin As to the third subject (svilogism). some scholars say that it, too, is of undigenous growth, as it forms a part of inference, a kind of pramana, which originated in India But on investigation into the history of the development of inference and the syllogism we find that in origin they were altogether distinct, though ultimately there was an amalgamation between them.

4. No connexion between an Inference and a Syllogism at their early stage

The notice of inference (neumana) in old books such as the Valesque-ortho(3, 1, 9 and 9, 2, 1) and the Caraka-asshita (Sotra-sthtaa, ch xi, and Vimians-sthtaa, ch xi, in Valesque-ortho-constraints). Nyāya-sture (1, 2, 5), which gives a more comprehensive account, defines inference as knowledge which is preceded by perception and as being of three kinds, vir. (1) (knowledge which arises from the perception of what is) like the prior (për-nord), ey on seeing clouds and infert shit there will be rain. (2) (four-widelge which arises from the perception of what is) like the posterior seeinus, ey on clouds are infert shit there will be rain. (2) (four-widelge which arises from the clouds with a fance from the perception of what is) commonly seen (damainguto defiels e), on seeing an animal possessing horms one inference that it also possesses a tail. The inference, as full uttarted here from

controlling them

¹ Concerning the date of the Carake-sambita see Journal Arengus, Ion. vii., pp 447-51, 1896, where M. Sejessa Livi maintains on the authority of Chinese books that Carake, the author of the Carake-sambita, lived at the Court of Kashiya (in Jiliandhara, Panjab) I provisionally take the date of Kaniya to be

INDIAN TOUCH, APPENDIX B Ahands eh 2071 Sajharalkas sambita (f. 3), etc., in paswhich are presumed L. have been writer after the second cedit AD We are not surprised to find that the Mahibhiria as from even a silogism; called a speech of five parts, in the Nation is and to have been an expert, when we consider that the Great Epic in fere also to the voracious Romans called Roman who according to it came adorned with believe and child endless garments to pay inhales" to Yadhishira on the occasion of his coronation at Delhi. It is quite possible that the passes which refers to the syllogreen was written after the intercourse of thome with India had commenced and possibly after the second century A D In the early commentaries

of the satra .. ? . purana s

Authorship

' 'see . . . Pitrmodha o the Nelva touches and Aksapada were same person, while the Nyaya kora s mentions a legend to accord for the name as applied according to the to Gautams Ascodible evidence has been adduced in either case I consider the identification as fancial and maintain that Golama or Gautan was quite different from Akapada, but that both of them conbuted to the production of the Nyspa-astra, one at its early stage and the other in its final form indeed, aksapada, unlike Gotana or Gautama, is reported in the Brahmanda purana to have been a son of Somadarma, who resided at Prabhasa near Broach in Kathiawar, on the sea-coast

WHEN WAS THE SYLLOGISM SIRST USED IN INDIA?

Though Aksapada instoduced into the Nyaya-sutra the doctime of the syllogism, he was by no means the first primulgator true or one or negative, not seen its first disseminator. The doctrine

i Padešsayava yuhtaaya väkyaasa guna-dopavit (Mababhikenta, Sebiisparra, adbyaya 61, verse 5] ykja 61, vera 5) 1. Austikaastavästusia Romakka purusadakka (Maddididiasia, Sabbspura, a politikalnikvessuma romanas puupadakka (klahkihlata, Sahépara, pulpa Si, verp Si

[&]quot;Federa purify, Utiers khirols, ch 252,

1 Nyiveksa, 1 nd of 1 federa Lieuwer, p 25

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(3) Example (dystanta) That which is non-produced is eternal, as ether

(4) Application (upanaga) The soul is non-produced

(5) Conclusion (пидатана) Therefore the soul is eternal

COUNTER-DEMONSTRATION (protesthāpanā)

(1) The soul is non-eternal (2) Because it is cognized by

the senses

(3) That which is eognized by the senses is non-eternal, as a pot

(4) The soul is cognized by the senses (5) Therefore the soul is non-

eternal The Caraka sambita, which snalyses demonstration and counter-demonstration into five members, does not give any clear definition of those members "Dratanta," which in the old Tarka-saatra signified an instonce familiar to the learned and the fool slike, was adopted designate the third member. although in its old sense it did not indicate the principle of connexion (between the middle

term and the major term) involved in the member

refutative cuthymame of Aristotle, like the counter-demonstration of the Caraka-sambita, consists in drawing conclusions which are inconsistent with those of one's adversary

The enthymeme is defined by Aristotle (in his Rhetoric, bk. i. p 16. Welldon's ed) as a syllogism with its constituent parts fewer than those of a normal syllogism, that is, a syllogism of which the major premise, minor premise, or the conclusion is suppressed as being well known to the audience, who can supply

the same of their own accord The demonstration in Caraka-samhitā is obviously a combination of an enthymeme which comprises the first two parts of the demonstration and an example which comprises the last three parts of it. This is quite in conformity with the rule of Aristotle, who (in his Rhetorio, bk n. p 184, Welldon's ill observes that an example may be used as a supplement to an enthymeme to serve the purpose of a testimony which m invariably persuasive This rule may be illustrated as follows -

Enthymeme

- (3) The soul is eternal,
- (2) Because at as non produced,

Example.

- (3) That which is non-produced
- as eternal, sa ether.
 - (4) The soul is non-produced.
 - (5) Therefore the soul is eternal.

3. The Spageon to Palice to for an enero Salfall rad A buck

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Acatolic is to fire to it = p 130, thend six no / syrabi of two species of substitutes ees dem cottatier and mide take which rectambring tember. terely to the deministrates and everter dem cettales il the Carala cambia The dearer stration entlymens of Arm telie, the the demonstrates of the Laraka samb the committee drawing contains tom at inited preparations when the

DENOTERATION OF BUILDING (I) Profession from the The soul is elected.

(2) Bran it iftefnt Berause if 10 the produced

Dr. H. Harve a distagnated poul of more differ from me of the plant He would homeson hour hi at at magnitud from a state to the time of If a tirtack in "orner. As an nuther of the pour a not the four or passage from the Malajarian Sullanta ilina il in in a se successive parties p.t. in the splingstan future to the too don to generate and other that is and interested to

Doductive method :-

til liutihas are ognal to all respects,

One limit a but his multier in the executaday of his both. til findil as had their mothers on the seventh day of their birth. In luctate method -

All past Buildies had less thou methers on the mouth der of their brill. The preent limithe has he metter on the second day of he bridge Hi future limiting will have their mothers on the seventh day of their built

Thus by the law (Diamonaci) all Bod has been their mathers on the also by the law (Manmad) all Bod Ban law ther nothers on the day of their birth. This remediation though formally correct as marrially at the pupil, Mr. Harendra Laid on Gopta. M.A. a datagonded the Mahkhan philosophy, in the calculate Lineversity, agrees with it stew and as illustrations he alludes the calculate Lineversity, agrees with it the Digilo Nikisa, N.W. H. Schan I. a the mourness passage of cr the Digha Nikija, VIII I, Suttas I and 2, one of which having a cr

My being wrong is a hindrance to me The sense of remorse is due to my being wron; The sense of remorse as a hindrance to me,

These illustrations according to Dr Barua and Mr Sen Gupta that the ancient Hindus know the spilogum before the Greeks came t line the affects attitude snow the syllagions before the trees. Vi-In reply I may say that one may me fanguage myching Ni-may not be aware of the art of hyllogism hyllogism being a san reacoung, men all over the world may use agreement illustrature. It was the Hindus and the Greeks that hy stematised the greeks law out of them and I believe the Greeks preceded the Hindus an .

Affirmative Example.

(1) The hill is full of fire

(2) Because it is full of smoke
(3) That which is full of smoke
is full iff fire, as a latchen (affirm-

ative conclusion).
(1) The hill is not smoky.

conclusion)

(1) The hill is not smooty.
(2) Because it is non-fiery
(3) That which is non-fiery as not smoky, as a lake (negative

Negative Example

(1) The hill is full of fire.
(2) Because it is full of smoke

(3) That which is not full of fire m not full of smoke, as a lake.

The reason (Arts), as expounded by Akspada (in the Nyayatira, 1, 1, 34, 35), so of two kinds, us affirmative and negative. An affirmative reason is the means which, through its the example, retallished white a pagative reason is the means whench through its heterogeneity or esparation from the example, through its heterogeneity or esparation from the example distributed what is to be celabilished. The definitions may be illustrated as follows:

The negative example and negative reason expounded by Akaspāda (in the Nyāva-sūtra, 1, 1, 35, 37) possess apparently no counterparts in the Organon (Prior Analytics) of Aristotle From the illustration of the example and reason (affirmative and negative) given by Aksapada it appears that he admitted the universal affirmative conclusion in what is called by Aristotle the "first figure" and the universal negative conclusion in the first and second Now, if a conclusion figures in the first figure is to be negative, the major premise must be negative, and, if a conclusion m the second figure is to be negative, the minor premise must be negative (mds Prior Analytics, bk 1, chs iv, v. pp 85-94) Considering that the major and minor premises of Anstotle correspond respectively to the example and reason of Aksanada, 1t becomes absolutely necessary to admit a negative example and a negative reason as counter-parts of the negative major premises and the negative minor prem se

Affirmative Reason.

(1) The hill is full of firm

(2) Because it is full of smoke (3) That which is full of smoke is full of fire, as a kitchen

Negative Reason

The hill is not full of smoke
 Because it m not full of fire
 That which is full of smoke
 full of fire, as a kitchen.

II AKSAPĀDA (ABOUT 150 AD)

b. Analysis into five members (Avayava)

Aksapāda m his Nyāva-sūtra (1, 1, 32) mentions the five parts of a demonstration under the name of avayava (members) as follows -

(I) Proposition (pratifile) This hill is full of fire

(2) Reason (hetu) Bocause it m full of smoke

(3) Example (udāharana) That which is full of smoke is full of fire, as a kitchen

(4) Application (upanaya) This hill is full of smoke

(5) Conclusion (nogamana) Therefore, this hill is full of fire

c Example (udāharana) Aksapada calls the example an uddharana which he divides into two kinds, ms affirmative (sadharmya) and negative (vaidharmya) An affirmative example is defined in the Nyayasutra (1, 1, 36) as a familiar instance, which, being similar to the minor term, possesses the property of that term as co-present (with the reason) A negative example is defined (in the Nyaya suira 1 1, 37) as a familiar instance, which is contrary to what has been stated in the case of the affirmative example, that is, in which there is an absence of the property implying an absence of the reason definition may be illustrated as follows -

B. ARISTOTLE Analysis of syllogism and de-

monstration (analytics) The term avayava, used by Aksapada to signify parts or members of a syllogism or demonstration, corresponds to the term analytics, which refers to the section of the Organon which Aristotle analyses the syllogism and demonstration into their principles (side OF. Owen's translations of the Organon, Prior Analytics, bk i. ch 1, p 80).

c. Example (paradeigina)

The affirmative example (aldharmya udaharana), as defined by Aksapada corresponds exactly to the example (paradeigma), as explained by Aristotle (in his Prior Analytics, bk u, ch xxiv, p 232) Az example, according to Amstotle, occurs when the major term s shown to be present with the middle, through something simlar to the minor; but it is no cessary to know that the middle is with the minor, and the major with what is similar,

(1) That which is full of smoke is full of fire, as a Litchen.

(2) The hill is full of smoke. (3) Therefore the hill is fall of

fire.

(1) The hall m full of hre.
(2) Recause it is full of smoke
(3) That which is full of smoke
is full of fire, as a kitchen

D. VASUBANDRU (ABOUT 450 A D)

(ABOUT 450 A D)

e. Syllogism of two members Vasubandhu in his Tarka Aastra (Chinese version, ch. 1) treats of syllogism as consisting of five members, but in his Ronki (Vadavidhi), as quoted by Kwei-he ha is said to have maintained that a sylligism consists of two members only, viz. the proposition and the reason, and that the terms necessary for a syllogism are only three, viz the minor, the major, and the maddle In the Nyaya-varttika (1, 1, 37) and the Nyaya-varttika - tatparya- tika (1, 1, 37) Vasubandhu, designated as Subandhu, in stated to have held that a syllogism consists of only two members, and that the example is quite superfluous The Jama logician Siddhasena Divakara on his Nyayavatara, v. 20) refers to Vasubandhu, when he says that according to experts in logic a We may also regard the syllogism expounded by Nagarjuna and Maitreya as comprissing an entlymeme and an example, for the example sometimes consists of only one proposition?

D ARISTOTIA

a A perfect Syllogiam

The form of syllogism laid down by Vasubandhu conformin the main to the rules laid down by Aristotle with regard to a perfect villogism, tiz that every eyllogism consists of two premises and one conclusion, so that there are altogether three terms in a sellogism (side Prior Analytics, bk 1, ch vxv nn 140-21 A syllogism is defined by Aristotle (in Prior Analytics, bk 1, ch 1, p 92) as a sentence (or speech) in which, certain things being laid down, something different from the premiers necessarily results in consequence of their existence, eg

Premises

- (1) All that is full of smoke is full of fire.
 - (2) This hill is full of amoke.

I George Grote, in his Arastolic, vol. 1, Analytica Priora, ii, ch. vi, ≡ 275, observes in a footnote av follows "If we turn to ch. xxvu, p. 70, a 20—4, we shall find Arastolic on a different occasion divallowing altogether the sr-called syllogism from reample."

C NAGABITMA (250-300 AD.)
MAITRI VA (400 AD.)

d Function of an Example

The Buddhist philosopher Nagarjuna, in his Upaya-kausalyahidaya-tastr. (Chinese version, ch i, sect 1), gives an elaborate explaintion of example (udaharana), which is either affirmative or segative, and which must, according to him be mentioned to make clear the reasons of the disputant and his respondent. The Buchlhist philosopher Multreya, in his Yoga-caryā-bhū mi-sastra (Chinese version, vol. xv), treats of proofs (addhala) which include a proposition (siddhants), a reason (hetu). and an example (uddharana affirmative or negative) Though in the commentance (Niatabhasya, t B, 37, and Asaravaritika, 1, 1, 37) on the \yayasatra the "application" and "conclusion" are considered as cesential parts of a syllogism, in asmuch as these on the strength of the general principle involved in the example massert the reason and restate the proposetion is a decime way \laste. luna and Martreya on the other hand, reject them so superfluor a ca the ground of their not lains different from the reason and proposition ! The three members of a villagem ex invaled by Vastigues and L'allers are as for ver

C. ARISTOTLE.

d. Use of an Example

The three members of a st logism, as explained by Nigi juna, Mastreva, and others, co statute what is called an er ample Aristotle, m his Ehtoric (bk n, p. 184, Welldon ed), observes that it m proper in default of enthymemes, t make use of examples as logica proofs, these being the natura means of producing consiction In the Prior Analytics (bk. 11 oh xxiv, p 233, O F Onca ed), it is further observed that the example differs from induction in that the latter provide the universal from a complete of individuals, s nume ration while the former attempts to prove it from a single individual or from some selected indire duals, and in that the induction steps at the universal, while the example draws syllogistically a conclusion in respect of the minor term, eg

- (1) That which is full of am at is full of fire as a kitchen
 - s full of fire as a kitchen
 (2) The hill is full of smoke
 - (3) Therefore the bill is full of re-
- in the reverse order as folious:
 - (2) Blecamer at to full fame at
- the That which is full of eacher

¹ Jun 2 1 Extendement & Monomorphics of Federal Logic gard "L Bill or perhaps the time of Talak one and Maderia, and super aims of Lighter blad a second to ender the agent of "Bendula" of the 3 grants Logic L.F.

prelicated. The Jaina logician solutions and subdahasean Darkara *(200-250 A.D.), in his Nyayarahar, verse H, says that in an inference for the sake of others the inner term is to be defined as that of which it is assumed that the major term is predicable in an inference for one's self, on the other hand, the innor term is to be defined, according to old Indian logiciana, as that of which it is questionable whether the major term is predicable.

stated indeed to be an interrogation, for a choice-hould be grafrom the interrogation to enuncate this or that part of the contradiction. This statement coincides with the definition of Dignage, according to whom the debater shooses the major term as predicable of the innor.

A The middle term in a

tion or doubt, while in an infer-

ence for the sake of others it is a

matter of assumption, so also in

the Organos of Amstutle (Prior

Analytica bk i, ch i, g 81)

the dislectic is an interrogation

of contradiction, while the de-

monstration is an assumption

of one part of the contradiction

In the Organon (De Interpreta

tione, ch zi, pp 67-8, O F

Owen's edition) a dialectio is

h Three characteristics of the middle term

In an inference for one's self, as well as in that for the sake of others, the middle term, if is is to lead to a valid conclusion, must possess the following characteristics.

(1) The middle term must cover with minor term e.g. the hill is wondy.

(2) The middle term must be present up places in which there is the major term, e.g. that which is smooky is fiery.

(3) The inidile term must be absent from places where there is an absence of the major term, e.g. that which is not fiery (non-fiery) is not simply

h The middle term syllogism.

The characteratus laid down by Duraige correspond exactly to those laid down by Arastotle In the Organon (Penor Analytics, bit., e. et al., p. 18-50 P. Schon three terms as substantially the second of the model and the minder as a content of the minder o

This statement may be illus-

¹ Sådhyābiyupagamaly pakṣah (Nyāyāvatāra, verse 14, edited by 8 G Vidya-biutana) Sendagdha-sādhya-dharmatiam pakṣaḥvam (quoted m tie Tattsa-matana), anumāna-khapā, p. 607, Babbothen Jedeve)

⁽¹⁾ Phyoga kyi choo fai dam, (2) Mithou paki-phyog-fai la yof pat-na-pa-dan, (3) Menthus paki phyoga is mad-pa-dad-da-nas pa-pan no, (Dundga's Nyā) a-pta, neka Panguar, Moy a-xe-fai. 1832.

proposition can be proved without any example, if there is invariable concomitance of the middle term with the major term, and in the absence of such invariable concomitance the proof is impossible even with the example

Such being the view of Vasubandhu, his syllogism is of the

- following form -
- (1) This hill is full of fire (2) Because it is full of smoke

being full of fire

(3) All that is full of smoke E. DIGNIGA

(ABOUT 590 A D) 1

f Inference for one's self and interence for the sake of others Asanga in his Prakaranarva-

vaca-sutra (Chinese version, vol xi) omits inference altogether and substitutes for it a syllogism of five members Dignaga in his Pramana-samuccava retains inference under the name of an inference for one's self and affiliates syllogism to inference by calling it an inference for the sake of others *

a. Definition of the minor term

In the Pramana-amuccava, ch, iii. Dignaga defines a minor term (palsa) as that of which the major term is chosen to be

Conclusion.

(3) Therefore this bill is full of fire

E ARSSTOTLE

f The dialectic proposition and demonstrative proposition

The distinction made by Dignāga between an inference for one's self and that for the sake of others corresponds exactly to the distinction made by Anstotle (in his Prior Analytics, bk a, ch a, p 81) between a dialectic proposition and a demonstrative proposition

g. Explanation of a proposition

Just as in an inference for one's self the predicability of the major term in respect of the minor term is a matter of ques

I wie 2 @ Villy abhanana's Madeeral School of Ladian Logic, # 84. Ran-hur ni tahul yana ring ke dan milan saha (Fraména samuccava, ch st. Tangjur, Mdo, zer, t.4 5) (shan (yrdan a) reject dpag or range withou don year by od y m Prantine samuecaya, cir. su, Tangy ur, Mdo, zer, lul. 3). fide Taperut, Mido sev, tol ;

ect (middle term) stand to each other in the relation of cause and effect eg all that m smoky is fier)

(3) Non-perception (amapalabdh), e.g. whatever thing (being pereptible) most perceived is noninstead

f. Nature of the universal preposition

¿The relations which estable in warable concomitance of a middle term with the major man the bases of universal positions. "Invariable containers in designated in Arit as wight (pervasion or resence), manaripuda (non-ation), and carnabbhar (the no awing to which one can't without the other).

- 20.45

term), is said to be the cause of the latter

Nature of the universal proposition

The proposition in which the predicate is related to the subsect per se or causally is a universal one Aristotle in his Posterior Analytics (bk i, ch IV. pp 253-5, O F. Owen's edition) calls that (the) universal (major term) which is predicated " of every" and " per ea". that is, which being predicable of the middle term per ss is predicated of it in every instance. In the Posterior Analytics (bk 1, ch xxiv, p 301) Aristotle further observes that the universal (major term) is the cause of the middle term, which is essentially co-present within it. In Pror Analytics, bk i, ch. XXIV. DD 138-9, Aristotle says that in all syllogisms we must have a universal proposition (premise) which is shown by the universal term

atmakirti and his followers, who say that won-existence is inferred in provised, assume man porception as a module term (spn). But the yol fudinal nogressor manifestant has non-existence of a thing is precised by yol fudinal nogressor manifestal in percent Henries competition in knowledged by them as a module torus (supp.).

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(d) The Sam to Cope 121 Lorsancel transfer

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the Property was not and have

(2) Levause it is to to brest (3) That which is not been in BUT OF 11 A

F DHARMARIETI 1610-50 1 1)

Demonstrature through thece Links of malile term "

The Buddhist logician Dharmakirii, m his Neasa-bindu, ch is divides the middle term (linga, sign) into three kinds in accordance with the relations which it bears to the major term The relations are as follows -

(1) Selfsameness inherence or " being the casence of that " (arebhāra, mmatāya, tādātmya), which occurs when the predicate (or major term) III III essence wholly included in the subject (or maidle term), ug this is a free, because st is ésmagna

(2) Effect, also called "origination from that" (karyya, tadutpatis), which occurs when the predicate (major term) and the sub-

That while is rule ****

To Shirk Linemar 3: There' er theh Juste.

It That what to make!

121 This bul to wan vert (3) Therefor this hal is \$ 140 10

Bid couls

LAISPOYLE.

Demonstration through the me dium of essence and caul' ac! The two relations, ist

sameness" (or " inherence ") an "effect" as espounded by Dharmakirti, correspond to the two relations, riz. " per er" (illherence) and "causal", as expounded by Aristotle in his Por terior Analytics (hk i ch it. pp 233-3, and bk. i ch ver, p 301)

(1) Per se (essence or mherence) -The predicate (major terms) if said to be related to the subject (middle term per se essentially). If the properties of the former are mherent in the definition of the latter.

(2) The causal -The predicate (major term), which is essentially present with the subject (middle

[|] Fuls S C Vid abhusens's Medianal School of Indian Logic, pp. 103 5

a Digniga in his Pramāna samuras a, Chap II. I Trinveya ca lingāni, anapalabdhih stabhās a-kāryya osti (Nyā) abindu, ch, h. v. 164, Bibliotheca Indica)

called by Uddvotakara paramarsa (syllogism) or linga-paramaria (syllogism from a sign), and all the three parts combined together are designated as puramarüla rüpanumana" (a syllogistic inference) Since the time of Uddyotakara no further development has been made in the form of the syllogistic inference excent that the three parts of it have been called respectively the instrument (karasa), operation (vedpara), and consequence (phala) The first two parts (premises) combined together have been uniformly designated as paramaréa (syllogism or enthymeme).

puted to have been derived from the Organon of Aristotle, as taught in a developed form in the Syro-Persian School of Gundeshapur in Susiana about

According to certain Roman commentators too, the premises alone constitute the syl-

6 Migrations of the Logical Theories of Aristotle from Alexandria into India (175 B.C.-600 AD)

٤

logiam

to 30 B C., when the Greeks occupied the north-western parts of

J Tammii amryanugzhito isaga parümente Thiistärtha pratipādako bhavaliti (Nykys-visitiks, 1, 5, 5, 27, Biototskoo Indico) F Ted stans antimam pratyaksem pitrādhyām. Pratyakpābhyām smytyanu rtvamit.

rt'y and dain antumen pratyakasan përekhlyëm. Pratyakphlyën sryty anu priy andqam porëmorie-repum anumëmen biswata (Nyëpe-rëntike, 1, 1, 6, p 46; Melectica Indica) 1 dec 1 Haart's Arabis Laterature, pp 137, 280 1 dec 1 Haart's Arabis Laterature, pratyakor Proces, t. ch. v. p. 200, sept theory Grote, un has Arasistic, vol. 1, Analytica Processes as well as the condision. Anatolis includes an a gulloquin the two processes as well as the

very United the Control of the Contr

Encyclopedia Britannica, 9th ed., vol. s, p. 498.

G UDDYOTAKARA (600-50 A D)

k Syllogism from a sign (lingaparāmarša)

Uddyotakara, who completely incorporated syllogism into inference in his Nyava-varttika, defines inference as knowledge which is preceded by the perception of the middle term (sign) and recollection of its invariable concomitance with the major term in the following form: "I perceive that this hill has smoke, which I remember to be invariably concomitant with fire, and hence I infer that this hill has hee" The above may be properly put in the following form -

(1) Whatever is smoky is fiery (2) This hill is smoky

(3) Therefore this bill is flery
The first part (major promise) of the above inference is
called sydpti (a universal proposition); the second part (minor promise) is called upanaya
(an application of the universal);
and the third part m called animits (inferential knowledge or
copulsion). The first two parts

(premises) constitute what in

Aristotle, tics (bk. ii, 40), speaks enthymemes meme from from a lik enthymemes the first figu sign is infalli

to a conclus

sarily true

enthymeme

responds to

sign 6 (lingo

pounded by

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k Enthyn

Just as in of Uddyots (parāmarša) first two lence, so lab Shamsi 1250 A D) at comprises or and not the be added the of the schoots

group a local explanation of a sign + Dr. George Grote, in his fr states in a footnote as follows one premises only of the added, it becomes a so

d, 1, Analyti zowain t

and Bassor

ibrary of Alexandria, where they were duly appreciated and shence they gradually spread to India and other countries To he scholars at Athens and Rome these works were practically ost, until copies of some of them reached the island of Rhodes, where they were edited by Andronicus in 50 BC Even the edition of Andronicus was not available in the Middle Ages to the Greeks and Romans, who depended for their knowledge of Aristotle on the Latin translation of Boethius (489-525 AD) But the original works of Aristotle seem to have been carefully preserved in Alexandra, and on the downfall of the Greeks and Romans they found their way into Syma and Persia, whence they reached the Arabic school of Bagdad about the beginning of the ninth century A D. The original Greek texts of Aristotle's works after these strange vicissitudes reached the country of their birth via Constantinople about 1204 A.D The presumption, therefore, m that from the third century BC to 1200 AD Aristotle's works were more extensively read and better appreciated in the East than in the West.

India and had their capital at Sakala, officially demia (modern Stalkot) in the Punjah. The work of which we find a trace in this period is the Art of Rh was evidently a favourite subject of study among Greeks and from which the sallogism of five men trated in the Carel

οľ ts a

> , musters of Alexandria, Syria, and P. on a brisk trade between Alexandria and India Anstotle which comes to our notice in this period and Posterior Analytics (and possibly also the De Inte from which Mapada, Nagarjuna, Vasubandhu, seem to have, as shown above become ! +! . I can

> (Prabbasa) and Conjecveram (Kañchi), which were t seaports on the eastern and western coasts of India by merchants and travellers from Alexandria It that the Prior inalytics was widely read in those day the original or in vernacular translation. The intidifferent parts of the Greek Prior Analytics into I must needs have been gradual, as these had to be into and harmonized with the parts previously in Indian thought and language The third period ex about 450 A D to 600 A.D when the Syro-Persia Gunde-hapur, ' established in Susiana (Persia) in 350 . dispersion there of some of the best works of the . was in the height of its glory and spread it a not quite certain whither any in

period 'easoured in the preceding pages to sho otle were very well known in India dur ' the Chreet

sugar up by Callimaci

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genes that, sol up 494,

hey admonshed each other, juniors and senors mutually helpgle perfection. Learned men from different cities cane to islands to acquire renown, and some persons even usurped the ame of Nalands students in order that they might be received verywhere with homour "Of those from abroad who winhed o enter the schools discussion, the majority, beaten by the ifficialise of the problems, withdrew; and those who were beeply versed in old and modern learning were admitted, only we or three out of ten succeeding? Herenthang mentions one orelevated men of Nalands, such as Dharmapial and kindspalls, Genamats and Sthuramats, Prebhämitra and Jinanitzs, and Jifancandra and Stabhadrs

Another Chinese pigrom named 1-tang, who resided in Nalanla for ten years (probably 675-685 A D), says that there were night halls and 300 apartments in the monastery of Nalanda with more than 3,000 resident monks. The lands in its possess.

ion contained more than 200 villages which had been bestowed

spon the monastery by kings of different generations. *

Nalanda sasumed the character of a university from about 150 A D.* Balkditya, king of Magadha, who built a monastery is Nalanda, was a contemporary of the Hun king Minrakuia, sho reigned first in Sakala and afterwards in Käämira. Now Midrakuia! Sagan his reign in 151 A D. and his contemporary, Balkditya, must also have hired about that time. There were represented to them, the earliest, manuel Sakratitya, monasteris at Nalandar produced to them, the earliest, manuel Sakratitya, and the sakratitya that the sakratitya had been to be sakratitya that the sakratitya had been to be sakratitya that the sakratitya that the sakratitya that the sakratitya that the sakratity had been to be sakratity and the sakratity had been to be sakratity h

APPENDIX C.

THE UNIVERSITY OF SALASPIA ASSESSMENT THE UNIVERSITY OF SALASPIA

Valuable was a village who has alcutated with modern Bare gain 17 miles turth of Raiger in Behar. Though occasion? mentioned in the Pali literature, balands was not of great inportager before the rue of the Malayana at the beginning of the Christian era Algarjuna about Jou A D, and Arya Dera, about 320 1 D were the variets achiers to take an interest in the educational institution at that village. A Brahman and Surionu, a contemporary of Nagisjuna to said to have estabhished 10s temples there in order that the Abhalharma of the Mahlyana might not decline About 600 A.D the Charee pilgrim, Fabian, visited this place, which he calls "the rilage of Nalo" He saw there a tower which had been creeted on the spot where Simputra, the right-hand disciple of Buddha, had entered Niraana. Early in the 7th century A.D. another Chinese pilgrim, the famous fiwen-thang, visited Nilanda and halted there 15 months to study the Sanskrit language under Silabhadra According to hund the site of Nalanda was ongually a mango garden which was bought by 500 merchants at a cost of ten erores of gold pieces and given to Buddha. After the Nirvana of Buddha, five kings, named Salraditys. Buddha Gupta, Tathagata Gupta, Baladitya, and Vajra, built five Sangharama or monasteries at Nalanda. A king of Central India established another magnificent monastery, and began to build round these edifices a high wall with one gate. A long succession of kings continued the work of building, using all the skill of the sculptor, till at the time of Huen-thsang in 637 A.D. the whole was "truly marvellous to behold" In the establishment were some thousands of monks, all men of great ability and learning They were very strict in observing the rules of Vinaya, and were looked up to as models by all India. Learning and discussing, they found the day too short, day and night

they admoniabed each other, juniors and semons mutually helping to perfection. Learned near from different citus on ame to Nilanda to acquire removm, and some persons even usurped the name of Nilanda students m order that they might be received everywhere with honour. 'Of those from abroad who wished to enter the schools discussion, the majority, beaten by the difficulties of the problems, withdraw; and those who were deeply rersed in old and modern learning were admitted, only two or three out of ten succeeding.' Henerthang mentions some celebrated men of Nilanda, supil, as Dharmapla and Candraplas, Gugamati and Sthramati, Prabbamitra and Jimmitra, and Jidancandra and Stalbahadra.

Another Chuese pilgram named I-thung, sho resided in Nainada for ten years (probably 6175-685 AD), asy that there exsight halls and 300 apartments in the monastery of Nainads with more than 9,000 resident monks. The lands in its possession contained more than 200 villages which had been bestowed upon the monastery by kings of different generations. *

Nalanda assumed the character of a university from about 430 A D * Baladitya, king of Magadha, who built a monastery at Nalanda, was a contemporary of the Hun king Mihirakula,

limit which we can roughly assign to the royal recognition of Nalanda. The latest limit which we know with certainty is

APPENDIX C.

THE UNIVERSITY OF SALANDA

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Valanda was a village which is alentified with midera Bar gant ? tailes touth of Bailer to Bother Though consume nicultioned in the Pale Literature, Nationals was not of great in portation before the two of the Malayana at the legiting the Christian era Algarjuns, about Joy AD, and Arya Deri about 200 § 1) were the earliest sch lars to take an interest in the educational institutes at that village. A Brahmana name Surionu, a contemporary of Nagirjana, in said is have estab lished tos temples there in order that the Abhidharna of the Mahijana might not decline 1 Mout 400 A.D the Chines pilgrim, Pahian " visited this place, which he calls "the rilage of Nalo" He saw there a tower which had been erreist on the spot where computes, the right-hand disciple of Buddles, had entered brakna. Early in the 7th century A.D. another Chinese pilgram, the famous Hwen-thang, visited Nalanda and halted there 13 months to study the Sanskrit language under Silabhadra According to him the site of Nalanda was originally a mango garden which was bought by 500 merchants at a cost of ten erores of gold pieces and given to Buddha After the Narvana of Buddha five Lings, named Sakraditys. Buddha Gupta, Tathigata Gupta, Haladitya, and Vajra, built five Sangharama or monasteries at Nalanda. A king of Central India established another magnificent monastery, and began to build round these edifices a high wall with one gate. A long succession of kings continued the work of building using all the skill of the sculptor, till at the time of Huen-th-ang in 637 A.D. the whole was "truly marvellous to behold" In the establishment were some thousands of monks, all men of great ability and learning They were very strict in observing the rules of Vinaya, and were looked up to as models by all India. Learning and discussing, they found the day too short, day and night

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Nalanda to acquire renown, and some persons even usurped the
name of Nalanda students in order that they might be received
everywhere with honour "Of those from abroad who wished
to enter the achools discussion, the majority, beaten by the
difficulties of the problems, withdraw, and those who were
deply versed in old and modern learning were admitted, only
two or three out of the succeeding." Hiven-thang mentions
some celebrated men of Nalanda, such as Dharmaphia and
Condepplat, Gunamati and Stharmania!, Prabbinutra and JinaMarkowski Pracardia, and Slabhadia.

Another Chinese pilgrim named I-tsing, who resided in Nalanda for ten years (probably 675-685 A D), says that there were eight halls and 300 apartments in the monastery of Nalanda

n bestowed

450 A D. Baladitya, king of Magadha, who built a monastery at Nalanda, was a contemporary of the Hun king Mihirakula,

limit which we can roughly assign to the royal recognition of Nalanda. The latest limit which we know with certainty is

port of the Arclusological Survey of India, Eastern Circle, for 1915-16

APPENDIX C.

THE UNIVERSITY OF STRANGE April 20 421 111

Nilamila was a wileye which to shoulded with middle Barr good " I miles with if Raiger to lichar Though measuring menth and in the Pale hierature, Valuable was mid of great inportaine before the two of the Malarana at the becames of the Christian era Naghriona about his AD, and Arya Devaabout 200 1 D were the earliest wholars to take an interest in the educational meditation of that village A Brahmina named burions a contemporary of Nagarjuna is said to have established 10% temples there in order that the Athulharma of the Mahayana might not decline ! thout too A.D the Chinese pilgrim, Fahian " sinted this place, which he calls "the rib lago of Nalo" He saw there a tower which had been erected on the spot where hamputes the right-hand disciple of Buddha, had entered Virgana. Early in the 7th century A.D. another Chinese prigram the famous fluor-theang verted Nalanda and balted there is months to study the Sansarit language under Silabhadra According to him the ute of Nalanda was originally a mango garden which was bought by 500 merchants at a cost of ten erures of gold pieces and given to Buddha After the Nirvana of Buddha five Lings named Sakriddya, Buddha Gupta, Tathagata Gupta, Baladitya, and Vajra, built five Sangharama or monasteries at Nalanda A king of Central India catablehed another magnificent monastery, and began to build round these iditions a high wall with one gate A long succession of langs continued the work of building, using all the skill of the sculptor, till at the time of Hwen-thang in 037 A.D. the whole was "truly marvellous to behold" In the establishment were some thousands of monks, all men of great ability and learning They were very strict in observing the rules of Vinaya, and were looked up to as models by all India, Learning and discussing, they found the day too short, day and night

i From the author's " Indian Logie: Medieval School " (Appendix A).

* Vide Cumunchem a Ancient Geography of India, p. 468

* Fed Tirknäthis Geochichte des Buddhamun von Schaefner, pp. 70—86.

Field Titimethia 2 uses, which is des Buddhasman won Schaefner, pp. 70—S6.
Pads Beal's Fa hino. p. 181.
Pads Beal's Fa hino. p. 181.
I side Cumminhan's Austinet Geography of Indias, g. x.
I side Cumminhan's Austinet Geography of Indias, g. x.
I side Cumminhan's Austinet Geography of Indias, g. x.
I side Cumminhan's Austinet Geography of Indias, g. x.
I side Cumminhan's Austinetic Geography of Indias, g. x.
I side Titimethia 2 side of Indias Beauty of a later age and not to It must have been given to a Buddhast saapt of a later age and not to Buddhe himself

APPENDIX D.1

LIST OF KINGS OF THE PÄLA DYNASTY OF BENGAL AND BEHAR

(From Tubetan sources)

he south to the Vindhya ranges it is stated that during his ign Sinta Rakpits died. Now Sinta Rakpits visited These uning the reign of Thi-teng-deu-tean in 749 AD, and worked here for 13 years, that is, till 762 AD His death must berefore have taken place after 762 AD Dipankara Brijaan iss Attia, ang Nava

ano-lotsava

on of Lhadamay warrying, and the dates of the Pala ings. It is further stated that the death of Mali Pala in ingst. It is further stated that the death of Mali Pala in zotily synchronous with that of the Thebtan king Khri-ral Yow Khri-ral (or Ral-pa-can) died in 899 A.D.* This fixes the late of the death of Malh Pala. As the period of reign of each of he kings that preceded and succeeded Mali Pala of the the late of the date in the date of the Pagaran your angular than the processing in the second single processing the date of the Pagaran your angular three is no difficulty in secretaining the dates of the Pagaran your angular than the way, we can fix the dates as following.

. Go Pāla . 660-705 A D c. Deva Pāla . 705-753 A D c. Rasa Pāla . 753-765 A E

¹ From the author's = Indias Logie, Medieval School" (Appendix B)
² Ved Täränäiha a Geschichte des Bookhosmus, von Schoolese, pp. 202-252,
³ and Pag-aum jou rang, edited by Rai Sarst Chandra Das, Bahadur, CIE,
⁴ pp. 112-121,

¹ Vafs the 16th volume of Klon-dol-gam hhum, and Sarat Chandre Dar's
Indian Pandats in the Land of Snow," pp. 50-78,

Vafs the Chronological Table extracted from the Vanderyakarpo in Ceoma
do Krov's Thekar Grannens, p. 183.

750 A D . - 1 Nalanda

there was and Nalant

approximately until 850 A D

- Prove that the latter continued to exit According to Tibetan accounts the quarter in which the Nalanda University, with its grand library was located us called ings called

tively sacred script such as Samaja-guhya etc After the Turuska raiders had made incuraions in Nalanda, the temples and Canyas there were re-Paired by a sage named Mudita Bhadra. Soon after this Kakutaudia muster of the king of Magada, erected tomple at Nalanda, and, while a religious sermon was bed delivered than the control of the king of Magada, erected tomple at Nalanda, and, while a religious sermon was bed delivered there, two very indigent Tirthika mendicants appeared Some there two very indigent Tirthika mendicants appeared Some the two very indigents. peared Some naughty young novice-monks in disdan that washing waster on them This made them very angry Alter proping the sun for 12 years, they performed a 1916 fire according sacrifice and three living embers and ashes from the sacrifical put into the Ruddhall living embers and ashes from the sacrifical put into the Ruddhall living embers and ashes from the sacrifical put into the Ruddhall living embers and ashes from the sacrifical put into the Ruddhall living embers and ashes from the sacrifical put into the Ruddhall living embers and ashes from the sacrifical put into the result of the sacrifical put into the result of the sacrifical put into the sac put into the Buddhist temples, etc. This produced a great conflagration which consumed Ratnodadhi. It is, however, and that many of the Buddhist actiptures were saved by water which leaked the standard standard saved by water which leaked through the sacred volumes of Prajūspāramit-sutra and Tantra sutra and Tantra

[.] Vide Pageann journing, edited in the original Tribetan by Rai Sarat (Land Das, Bahadur, C I Z , ss Calcutta, p 92

APPENDIX E.

THE ROYAL UNIVERSITY OF VIKRAMAŠĪLĀ. (About 800—1200 A D)

Vikramakila,* mentioned in Sanshnt Singdhartstorta-tika.*

Vikhat-vayambh-purkaa,* Thekan Tangyur,* etc, was are collegate monastery, or rather University, founded by lung Dharma Päla at the close of the 8th century A D I two situated on a precipitous hill.* in Beher at the right bank of the Ganges, possibly at Sila-samgams, now called Pathargehia near Colgong in the Bhagelpar district. Dharmapala endowed the university with rine grants sufficient for the maintenance of the contract of the

चीमसुनिम्नतम्।स्रोद्धन्तम्बाविदारीच राजनुष्यस्थितिथम् वीविदारीकरसमा राष्टार्थस्ति। होस्य परिस्ताप्ता (Sragdhar-sototra, educad so the Bibliotheca Indica morise by Satis Chandra Vidyabhusana, p. 80)

काराब्द्धां नक्द्धां च विचारे वच व्हार्तिये। सद्य विक्रममोद्यांच विचारे वचतुन्य ॥ भूषोपीरित्र भागाय थियु विव्यवकृतः। भूषोपीरित्र भागायः॥

(Vrhatersyambh@-purans, ed-ted by M M Hers Presed Sestri chap, vi.

Numerous Sanskett works such as हारियविद्यतिकाहसूचे श्रेषण, जारा विरम्नकोषण,

Has a vita modern bileo, which is a small stage tures until the subdivision of Bone (securit Nilandi) and six make to the storth of Reject in the subdivision of Bone (securit Nilandi) and six make to the storth of Reject in the subdivision of Bone (security and subdivision does not saily with the description found in Tibetan books, for the Gailgas curver passed by Sideo, not is these any bill mass to it.

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G Raja Pala

7. Pála Vigraha Pala II

8

765- 420 A D 122- UT AD

437- 447 5 D

447 - 1/1 A D.

- a- 540 LD

933- 953 4 D

955- 975 A D 795- 995 A.D

995-1015 A D

Di arma I ala

Many Haberto Sana I sin

Walls Pale

11.1 e 141.

Narayana Pala

b	Parag Pala	940- 202 A D.
\$41	Scotla fals or Frantla !!	sia 202- 203 AD
11	('anala	923- 4-3 4 17
12	lilaya l'ila	5-3-1015 A.D
13	Naja Pala	. 1015-103/ 3 1)
14	Amra l'ala	160-11W1D
13	Hasti Pala	1043-1078 A.D
16	E-Late Fala	1075-1002 A.D.
17	Itama l'ala	1022-1133 A D
390	Yales l'ala	1135-1132 A.D
The r	recarries on the Pala king	. by the late Dr Rijendra

Lal Mitra, arrived at a conclusion which is somewhat different Dr Mitra's list of Pala kings " is given below from mina Go Pála ł 555- 575 A D Dharma Pala 875- 803 A D. 3 Desa Pala 595- 915 A D 4 Vigraha Pala I 915-- 935 3 D

9 Mahl Pala 1015-1040 A.D 10 Nava Pala .. 1040-1040 A D Vigraha Pala III 10sd--10s0 A D

⁾ Probably the same as Marayana Pala who, in the Bhagalpur plate. Method of Auga." I Fade Dr. Rajonden Lal Mitra's " Indo-Aryana," vol. st. p. 232

APPENDIX F.

THE UNIVERSITY OF MITHILA (1175-1575 AD)

(1175-1575 AD)

In the Rāmāyana, Mahābhārata and in Buddhistic literature,
Mibhla or Tirhui figures as a renos ned kingdon, Mithila was protected on the north
by the impenetrable jungles of the lima-

layas On the other three sides the three revers Gandaki, Ganges and Kaukaki, varrounded 1,4 while the land tatelf is intersected by small revers On account of the natural protection. Think was not attacked by foreign invaders frequently though we hear that in the 13th century at was attacked by the moth Malik Izada-Tughril (1233-1244 A. D.) When Vijaya Sen was regining in Bengal, Nanyadows' of the Kannatak dynasty was ruling in Bengal, Nanyadows' of the Kannatak dynasty was ruling in Vitibia in 1657 A.D. He was defeated by kang Vijaya'

Kameirara, (23 Bhaigirara; (3) Gancevara, (4) Visumbadeva (5) Kittuimba (6) Bhayasunhadeva (7) Devanmis, (8) Sivasunha, (9) Fadmasunha, (10) H sunha, (12) Dhirasunha (15) Lakunhathadeva

founded a line of Rajas in

. History is Mithalk during the pre-Mughal period and History of Navya-Nykya and ampt, November and December, 1915. Rai Mourochan Chaktaverti Baladuri ride also University of Nadas by Satia Chandra Vidya

Fals the Rock Edicts on the runed walls of the ancient fort of Surrion.

र्भ मान्यवीर विज्ञवीति क्रिए क्रवीयां अन्यान्ययानक्षत्र निष्टुद्व नोथः ।

Deupara Vijaya Sen Inscription.

(1)

\$1 the mastern pate

was at its head, and Sthavir's Ratnikara was the superior of the menastery. The famous Tibetan scholar Nagtahul khaure rayal wa, better known as Nag taho Lotsava, who came to take Dipankara Srijiana alias Atisa to Tibet resided in the tool asters of Vikramaida for three years 1035 - 1038 A D . Kama's bulish Sarendra-iri-jilana Dana Rakeita, Abhayakara flugta Subhakara Gupta Sunayakairi Dharmakara Santi and Sakiri it) Pandita also belonged to the university of Vikranacit Provision was made specially for the study of arimitat me aphrace (including logic) and ritualistic books (in the walls of the marcrate were painted images of panditas eminute for their learning and character. The distinguished miloture of the quarrenty received a diploma of l'andita" from the buse themselves. For instance, the distinguished handage felices Jetars of Varendra and Slatnavagra of Kasmira, were granted as he dishine The said emilite saids with astronial to geard the gates of the university. These were art in number each of which had to be guarded by scholars designated thatehergers mailed in Tibetan Courus, corresponding, pullage, to our Brace per-fiter Baring the read of Canada (435-24) till the undermentanted emunch became acted as after Aceters

\$6 6'm western and Enter ernatzit ert in zufre "It . w to st etts at'a District strain 14 Ita, abore attt t mm ut' . z s auf the \$3 to a best realist court I at casa, a I hazza a I ask all potra fines & to the amount of our almost

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ARTH COME TO FRE WITH THE WATER TO BE SEEN THE TANK I AT THE WAR. m under ge und bred d. w. tie ner en få bedem . b. p. ne f set ur tild big med d. m. fler gebellt at ber give big frede i preferentet was die der auf ferennes dure auseren be et The regard on the state of the am & wit man a town & in a state of a super a sector to a sector of the state of th tight spendore to the room of the bird Burban Spend in a contract to the set of the contract to the contract to the contract to the set of the contract to the contr the same of the same and the same of the s makang may nasa ding nasa ing hang dinang di

APPENDIX G.

THE UNIVERSITY OF NADIA (1575-1920 AD)

Navadvipa, which us popularly known as Nadia, a a small stuntuo of Nadu.

town in Bengal situated on the river Bhagrathi (Canger) at the point of its junction with the Jallangi. It occupies the north-western part of the
Gangette delta and hierally signifies "a now isle". Once it was
a very important centre through which trade was carried on by
the Bhagirathi letween Saplagiums (a port on the river Saravarti, a little to the nurth-west of Hogil and nearly 16 knows
bouth of Nadia) and the United Provinces and by the Jallangi
between Saplagratima and Fasteri Bengal

Nearly four miles to the east of the modern town of Nadus there
is a small village called Suvarna-vihara
Traces of the Pala

Treese of the Pala (golden bermitage) which is often pointed kings in Asida.

of the Pala dynasty used to reade in the days of yors, when a branch of the Bhāgirshli, flowing from the north of the modern village Mayphar, rolled below the hermitage Even now the runs of the ancient buildings can be found here and there, silently bestirping to the former grandeur of the place. The decaying

10th century A D.

But, practically speaking, Nadia was unknown in history until it rose to importance for the first time in Mains of a town under the seasa kings of the seasa kings when, according to a local legend cited in

the Importal Garcteer' of India and Statistical Account of Bengal's a was selected by Meharas, I.alismana Sena of Gauda' as the place of his residence in consideration of the sancity of the Bhāgrathi flowing by it. The ruins of the palace of Lakemana Sena are still extant in Nadia at the south of the yillage Bippikur and north of the village Samudragada

¹ W. W Hunter's Impersal Gazeteer of India, Vol. VII. p. 12. # W W. Hunter a hasterical Account of Hengal, Vol. 11. p. 142.

Lasquage Sens a said to have regard in Bengal between 1100 and 11
A.D. For the date of the Engs of the Sens dynasty, rate Rajendra Lal Mars
lado-Aryan, Vol. 11, p. 256

which has continued up to the present time. Most of the later

productions of Mithila appeared in these periods

The Modern School of Nyava commenced with Gangeia on the eve of the 12th century Similar is the case with Smrti writers who began with Grahesvara in the 13th century

The most important scholar of the Kamesvara period is Jagaddhara who besides writing commen-Writers of the Mithal's in musiera times taries on a variety of subjects, such as the Gita, Devimshatmya, Meghadata Gita Govinda and Malati Madhava and others, wrote original traties on erotics (Rasika Sarvasva Sungita Sarvasva) The next is Valvapati whose name is associated with Maithili songs or Padivali generally. His works stirred up the later Vaisnava writers of Bengal The next scholar to be mentioned is Sankara Misra works on the Vassesska and the Nyaya are of high value. His other works on Smrts are also of great value

The next scholar of great importance = Vacaspati Mista who flourished in the time of Bhairavendra and Ramabhadra and wrote mainly on the Smits But the great influence of the age dal not spare him and he wrote also on Nilsa. His workson the

latter subject are the Nyaya-satradhara, Khandana khanda dhirs and the Amumana khands tika his other works being the Alti cintămani a work on the morale Many other scholars flourished at this time. But they are

overshadowed by the glory and achievements of the scholars named above It was an age of great achelastic activities. The - ame specart throughout ٠.

sa. " Himbu learning in the 14th and 15th centures 1 1) and was the resurt of a large ber of students who flocked there from all parts of India to tudy specially Logic or Nyaya ; hilosophy !

Bluisses who flauled there of nation in M th 14 had in undergo an samuel from cassed Vanior Ramanators in a second in a second mustory on the page of the property of the last partials. They were stay and address that it are second in an are they had be about their said in as part of a trace. Office passes of the man they had be about their said in set. If the first the defice and the

hm. The came the turn of Mahamahogadhi 13 a Rijakrana Turkapaleanana, who took up the same questions and orplamed form fully, steadily and clearly. He elucidated each difficult word and that so thoroughly and elevily that every point in the squiment was driven home to the analesce. He then assailed the squiments put forward by his rival and thoroughly exposed his hady exposition. Mahamahogadhi 3ya Rijakrapa. in recognition of his lucid exposition and convincing logic, was declared senior legicial by the Council

In Smrtil there is a chair of the Senior Smarta (Jurist), which Gauss Smrti.

Gauss Smrti.

Gourshed in the attracted by the glumandam, the most gourshed in the attracted to contury A.D. His Jyotis-tattra was completely at the Smrtill Smr

Tantrik simbre flourished noger arehanding daymer and

his followers.

A chair of astronomy was established in Nadia a long time

Char of Astronomy ago. As late as 1718 A.D there was born in Gargo a gotra on astronomer maned Ramarudra Vidyanudh who was the suther of Jyringa-kara-sangraha and Court-Pandts of Pańcakota From the time of Maisaraj From

i

i Fide Navadvipa Mahanā, by Kanti Chandra Rarhi and " Nadia hāinol," by Kumudanath Mullick



Satis Chandra Vidyabhu-ana and the inter of the Lama went to the Government College to make a preliminary examination of the Brahmine Sanskrit manuscripts, copies of which had already been translated into Tibetan at various dates between 629 AD and

Docember Captam O Connor, accompanied by Professor Satis Chandra Vidyabhusana and others, made a preliminary inspection of the sacred sites in Buddha Gays. The Tahn Lamanoffered his working to the Bodhi tree and the image of Buddha on the 21st boreniber, one of the most asspecious days according to the Thetan calcular. On entering the sacred shrine His Holmess bowed down bloomed An hour after His Holines tanges and sat down himself. An hour after His Holines came out of the temple and changed his dress for a vellow one and ast in mechation in the resystams under the Bodhi tree for about three hours from 9 a st to 12 a.m. while his unimous devices stood round his in deep selence. At noon the Lama upenid his eyes and received orations and grifs from holines are

The Tash: Lama left Buddha Gaya at 10 g.m. on the 25th December and reached Calcutta by a special train on the 28th 47-30 A.m. He was greeted by a salute of 17 guns and was received by the Added-Camp of the Viceroy. His Holineas was

APPENDIX H.

THE TASHI LAMA'S VISIT TO INDIA

During the year son- --

Tash: Lama and ha Darty

and Princess of Wales

for India early in November (8th Nov.) The Government India made ample provision for the reception and escort of party Accordingly Captain W. F O'Connor, C.I.E., B Trade Agent, Gyantse (Tibet) Cont.

L, way stages natting at various stations Holmess and his follow 1+ Canatak Sikkim who placed his

devout Bhuttas, who, clad in their motley dress, had ridden for miles to pay their respects to the Lama. His Holmess at suite armed at Rawalpinds on the 7th December at 2-30 r M si on the same day His Holiness had an audience with His Roy Highness the Prince and Princess of Wales On the 100 December, 9-30 a M, His Holmess left for Taxila, called in Tibela Do Jog, about 26 miles north of Rawalpindi, whence he started to

+ fir

Agra, which place he reached on 11st re

w-covered lake at conspicuous posithe Grand Lama less beauty of the Impressive The ing can better by

magined than described

There are very four human habitations here, still there is a hatar when row and give and even postoses are available Beudes, there are a post office, a telegraph office, a medical hospital, a police station and an exerce paterol and a magnifector Dak Baugalow—all testifying to the great importance of the blace.

In the morning of 2nd June I left Rung-Po Valley for Gangtol. The river Rung-Po (alls into the Gangtok Tecsta at a place called Bhotang which is about a mile down the Rung Po Valley Again following up the

north of Hung-Po Valley. It is the pre-ent capital of Sikkin stituted on the peak of a hill get by two rivers on its sidelibrer is a good road-from Ganatoto. The good natured Mabaraja of Sikkin and the intelligent Maharan are both very much intervention in Buddhiem and shower due the kinder consideration.

Mr. J. C. White, C.I.E. Political Resident of Sikkim, to whom I was already known in connection with the Tashi Luma's pilgimage in India, recerved one very kindly and gave no letters of introduction to the Lumas at Labrang and Phodang, a mpy of it is given below —

লম-গ্ৰা

हुम्भवनर वर्त्ते इसक्त वर्त्त जनस्य से हैर बेटस्स्मस्य पुरीस्स हुन, नुस्ट्रेस्स वर्तस्य जारेर्ड् जा स्टब्स्ट्रेस्ट्रेस्ट स्स्रेस स्टब्स्ट्रेस्ट्रेस स्टब्स्ट्रेस स्टिस्ट्रेस इर्ट्यस वर्त्तस्य वर्ग्यस्य प्रचानस्य स्थानस्य स्थानस्य स्थानस्य स्थानस्य स्थानस्य स्थानस्य स्थानस्य स्थानस्य

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of January). On this was asson they sacribes goats and sheep and the sacribes for three days. Teesta Brudge us a rety bold a law which continues for three days. union place surrounnies by him and tisies. I fell the Teesta Bridge Valey for the morning of 103 June 1 left the Teesta Bridge Valey and followers on the morning of the mo bold a last which continues for three days. Tee and following up the course of the first trade course. Treats.

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all around. We sa never reach them.

Lama that is, one who me di

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like will-o'-the-warp At past as account a -- -- glow of a lamp, coming out from a humble cottage The Lama, who was our guide and interpreter, knocked at the door, but the unmate would not open the door easily ' tre these ghosts or tives that come to me at so late an hour in the night?" That was the first murmur that reached our cars, and we came to know hat it was a woman that spoke We had no breath to argue with her. We begged and implored, and to our relief the door flew open and un saw she was preparing barley flour then She received us ter, hospitably and gave us plenty of milk she had kept reserved for selling in the following morning. Our cook got this milk proserly warmed on the fire and some of our attendants prepared tea with | I drank a quantity of milk and felt somewhat refreshed She supplied us with water which she kept in very big bambios from which the soft portions had been carefully scooped out These bamboos contained e hands and feet, etc. We lear

trep his connection with his morning we were going to take leave on the secenth day. Next morning we were going to take leave

taking and Produce.

of Khangu There is an old monastery toforming to the oldest riligious sects of Their, annud Ayang-ma-pa
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wise nurricornel sect. It contains mager of Buddhas
manuscripts and blook prints including the encyclopedias of the
manuscripts and blook prints including the encyclopedias of the
Mangyur and the Tangyur.

Phodang is nearly a mile below Labrang Here, too, there is an old monastery (which is being reconstructed) belonging to the Karma-pa sect of Tibet This monastery is said to have been

५.लचरा त्रेचारातत्त्वायाली । अजनार्ष्ट्रचार्च्यक्रमक्रेरजिसस्मित् चढ्चारचूराद्धाः केवारार्ज्याल द्र्यायात्त्रमार्थयूरावेर्यद्वराद्धाः वर्ष्यय

Pass-Port

From WARA SARIR.

Political Resident of Schim

Tn The Council of Monks.

Labrang

Communication

Now from here Sate Chandra Vidyabhusana is going to Labrang to me and samme Pitten mer Satte Chandra Vadyabhusana is joing to Labrang to see samme Pittendig us how much of it is there. For that purpos the Labra must let him read the Puthis. Moreover whelever assetance he want must given. In this direction keep your heart—I request.

Fire Nicep veer, fourth month, date 23th, from Ganglois Kuthi ment kilef from

WARL SARIE.

Paletsoni Resedent, Sikirm, 19.0

(8a) Q J Warts.

Friday Office Gangtok, 4th June, 1307

A similar letter was written to the Phodang Lama's monar

I got this letter at about 2 P m and started in the company of my attendants towards labrang. The Hospitality of a lady weather that day was extremely foul and

some inhabitants of Sikhim advised us not to set out that after noon. But as the time at our dispusal was rather short, and we could ill afford to lose even a single day, we felt constraine to start that very afternoon, even in the face of the stormy wea ther We had not gone far when the sky begon to pour furth it torrents. Taking the reins of the horse in one hand and the umbrella in the other we tried to brave the elemental from as a heat as we could. But we got terribly dremched and thoroughly exhausted after a short time and to our consternate it we saw the similes of the evening were falling fast. Smith we ride on but no trace of human labitation was to be found. At last the dark ness of the night made it abrilately improved to fig up to keep the heres on the roads, and every moment they began to stumber The right, establed and bornby frightered, or board for human abales but re ne could be found of was dreary and desired

from Tibes to spread Lamanum By efforts of the pricass and their followers and patronage of the king and the successors Biddhims or rather Lamanum, see firmly established and became the diameter of the proper from Tibel. Bluttan, China, Mongolia and Nepal integrated to Sikkim and were nured up with the Lephas to gave rate to a new race called Blutteas They profits Lamanum and have built numerous monasteries, temples, chaigus, etc., The Tibesta etem for a monastery is gomps, meaning a

, and this

d in 1697 A.D., is a most democratic institution which is open to all classes of Thestans, Lepchas, Limbus, etc. both male and female. It consists of several two-storeyed stone-buildings with

founded in 1716 AD. It is the holisest piace resisting of grant from all quarters. Phodane, 13 makes north sast of Gangiok and fasing the snow of Khangra, was founded in 1740 AD on the site once occupied by the fort of the Blutainess invaders. All its Head Lamass were disturbed by evil spirits that appeared in the shapes of corprise, rock-snakes, etc., until Thumanster, beat totally destroyed them by his magnip point. The control of the strength of the shapes of the strength of the strengt

teries, built on the on the tops of his soct, with the exi

sect. They contain a migo conscious called the Tangyur is x)lographs, but the famous encyclopedia called the Tangyur is contained only in Labrang and Pamiangchi. Almost every family in Sikhim is bound to spare at least one boy for devotion to the

shown here by

Karma-pa, the

po-che and others

the r

exhar even their

team-po or flour from the parched barley. A dish of banked offshoot being regarded as great delicacy. Their only luxur is tea unmixed with milk or sugar. The Maruaris, when so four householders or cookes, have totally failed in their enterprise here. I heard that a Maruari retail-dealer had once as up; and it up is the property of t

Both Phodang and Labrang are solitary places almost abstaced once by men. On the way from Gangtot to Labrang,—a should of thirteen mides—I found no human habitation and came according three conviered who had come from datant villages to grate their cattle. Sikium as very thinly populated. I asked an old man at Labrang why the road from Gangtot to that place was had and there were no sheps. The reply was "because no Englahman treats the path increase of population poles of the result of the path of the poles of the reply was "because no Englahman in the poles of the proposition of the proposition

I passed I were as I sorting and I storang very happily I have never seen people more simple or more charitable than the Lamas there.

Sahim was inhabited by Lepchas, who were a mild pretoral race without any settled government. Had sahan Manateres. diam was unknown in the country and the

APPENDIX J.

REMINISCENCES OF A VISIT TO PAMYANCCHI

During the Puja vication of the year 1905, i received a letter of invitation from the Vaharaja and Maharani of Sikkim His Highiness the

on my behalf. I also received the following letter from Her Highness the Vlaharam of Sikkim enquiring the date on which f might start.

Shutse Sa Tel lear, 4th month Gamorok,, Nah June 1919

My DEAR PROPERTUR.

Last yearwine you can be able to the time to be introduced that you were as much retreated that you were as much retreated that you would come up again that year to Passangthi. Do you think that you will be retreated to the you will be the property of th

I remain, Yours sruly

E # 54.

Maraband Marabana Dalis Colder bidyabetsaha, M.A.

Social Index Buddhad Shrum Engermon Society,

CALITTAL

 monastery, and he has to undergo various grades of training lefe ttaining the exalted position of a Lama It is to be remit that the pure Lepchas are rapidly dying out, and the Bhatte cannot stand the heat of Sikhim below the height of 4,000 jet.



He original better of inter-landon in Tripelan rooms for the Rinking S of Saketa.

To

tibles has butter milk ore, almost in carthads, were fixed tricly and abundantly at our disposal. On the third day we arrived at Pannyang b. Here we saw three European Consuls, who tal come here on a pleasure trap, mainly for aight-weing, Pamirana community in excellent uses of the lofty and snow-corered his of Kunchinjanga and the Europeans were enjoying themselves minered to wring eights and taking photos. They were a later company being attended by a good many acreants and camp followers They as to however hadle in need of provisions, and as we had more than what was mecessive for our elves we gave then a quantity of our own

When I reached the monasters I was wonder-struck at the maje-lie and imposing sight which was pre-Paints auge he W masters sented from the lofts heights of the piak of Pamiyangchi which commands an excellent pro-pect of the picturesque and snowy peaks of Kanchanjangha from which silverwhite liquid streams seem to be perpetually running out. On entering the numbers I introduced me-cil to the monks and presented before them the following letter of introduction, which had been sent to me be the Mabaraja of Sakham before I started from Calcutta -

(TRANSPATION)

THE INCOMPARABLE SCHOOL OF PERCIOUS MOVES. Communication

From Gangtok Palere Farth Ape hear month 8 date 8

The monks received me well and gave me a ready access to the Batan-h-gyur Block Prints. They offered me a seat there for the night But this I thankfully declined and put up in the Dak Bungalow I stayed at Pamiyangths for eight days during which time I had every opportunity and facility for making & searching examination of and for studying of the Bs-tan-h-gyur.

then read an address in Sanskrit in forty-stanzas describing my reminiscences of Ceylon

One of the incidents on my way to Coylon may here be nairated At Tuticorin I staved at a Dharam sala, which was a very big building Estimate of Cotion by e n.mon people

building covers .

sand people.

...

three days It question masked of any one who enters its precincts. We were offered food and shelter when we went there But, as we had though provisions with ourselves, we would take no articles from them but merely sought shelter for the night One ciderly super visor of the Dharamsala happening to find me a foreigner there was curiously speculating with a countryman of his av to where I I + biggt Wishing to -,,

tereation evidently shows how poor an opinion common propie themselves have about Ceylon being a seat of learning, although *cholar* from Siam, Burma, Bombay, Calcutta and even Europe go there for the study of Pals and Buddhism

Another of my reminiscences with regard to Ceylon is put How I lost ray was and down in detail, as the incident made a rather a strange Bengali song deep impression on my mind then One evening I was taking my usual walk in the eared use. Victoria Park, which is surrounded on three of its sides by the sea

..... many Intrantity and hores . . of my direction and found myself in a labyrinth as it were I then wanted to go near the sea, but the sea seemed to be on every side of me. I walked for a time towards one direction and then

APPENDIX K

ministry of their

Design of Rengal to these with the flow of one Hon J die o bet leaden by heaterf having deployed me to prime into the first Pin and Hall north to

at 1 maths in forth a Latert of the treat and on the 20th Joy fine a state of the state of th 24th June the Madras and Tuttoring | passed are measurement of Crylin making freezn bre in the Pali language conder the gul the of Venerable Str. summands Material Mary Fred of western Ceslain and Proof Veneralite Vanisar and the a Unital right m my recent h w. h. but P. Sruna halam Wember Executive Council (velon kindle helped no with taking books and information I also derived much belieferer Res. Inages to Diarmapale wer lary Maha Budh Seeney On the 15th Sourmer I started high for Benatres and Colombia Pamban Madura Trechnopely Understan Walfas and Calcutta arraying on the 11th Decemher at 10 v II In Cestion I system on the 17th October, the Rud-

thiat monasterine and remains at Galle, Dodondra and Toto penno and on ist 7th Iuly Amerathapur, Mihintale Hill and I received obligaces from all the important monasteries different of F -1 ag , may including the To-to-p mo (Tirthagrama) in an (50) years after the democ of Ramacandra Karibbarati, no which the Bhildue observed that for more

arrived Pandat had come from India Tirthagrams as chosen spot nature. On one side rolls the limitless occur and on the other nature the common state of stone-walls of the monastery I found still standing at the of my visit elever years up, though in ruins. But a new ent my same control in the under of a gross of areca-nutcoconnuts and flowers immunerable and here the monks resi therein bonoured me with an address of welcome and me with a simplicity most befitting to monks, whether I I me with a simplicity and a relation to the machine it is a second of the second of t Changes, a renger of the Karibharafi in their minds the Venerable Summerala Mahathern convened on the day pre-

vious to my departure a grand meeting in which most of the learned gentlemen of were present I hart addressed the section; in I's

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